

SPECIAL SERIES NO. 7

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PAPERS
PRESENTED
AT THE
FIFTH ANNUAL SESSION
OF THE
SUMMER ASSEMBLY
OF THE
JEWISH CHAUTAUQUA SOCIETY
HELD AT

Atlantic City, N. J. July 7 to July 28, 1901



THE JEWISH PUBLICATION SOCIETY OF AMERICA
PHILADELPHIA

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INTRODUCTORY

BY THE REV. DR. HENRY BERKOWITZ, *Chancellor*,
of Philadelphia, Pa.

A WIDESPREAD and successful system of Popular Education, known as the "Chautauqua," originated and has been developed in this country. It aims to serve the general reader by assigning books, and definite plans for reading the same. The methods of this organization were, under official sanction, adopted by the "Jewish Chautauqua Society" (organized in 1893 with headquarters in Philadelphia, Pa.).

For this purpose, the Society has published a Syllabus, or "Course-book," in Bible Studies, known as the "Open Bible," Parts I and II, edited by the Rev. Dr. Henry Berkowitz; also five "Course-Books" in Post-Biblical History, as follows: Part I, "The Return of the Jews from Babylon (537 B. C. E.) to the Beginning of the Christian Era;" Part II, "The Origin of Christianity and the Compilation of the Talmud;" Part III, "The Crusades and the Golden Era in Spain," all these by Professor Richard Gottheil, of Columbia University, New York City; Part IV, "From the Rise of the Kabbalah to the Expulsion of the Jews from Spain," by the Rev. Dr. Maurice H. Harris, of New York City; and Part V, "To

Moses Mendelssohn" (in preparation); also a "Course-Book" on "Jewish Characters in Fiction," by Rabbi Harry Levi, of Wheeling, W. Va.; and two Introductory Courses, under the title "Young Folks' Reading Union," by Miss Diana Hirschler, of Boston, Mass. The text-books used are largely those issued by the Jewish Publication Society of America.

The Society has been successful in interesting large numbers of persons throughout the United States, as well as some in Canada, British India, and Great Britain, in taking up these readings. It has given method and purpose to many reading circles organized for such pursuits. These Home-Reading Courses have derived their greatest stimulus from the Chautauqua Summer Assemblies.

During the past five summers, sessions of the same have been carried on at Atlantic City, New Jersey, with ever-increasing interest. The following pages are sent forth as an example of the work done in these Assemblies. During three weeks, from July 7 to July 28, some three to five hundred persons attended daily meetings of the Summer School, Chautauqua Circles, Popular Lectures, Conferences, and so forth. A movement so distinctive in character, composed of voluntary attendants; men, women, and children; rabbis, teachers, and laymen, of all shades of opinion; all drawn together solely for instruction, and led by some of our ablest scholars, proved a characteristic and notable achievement. It was deemed wise, in view of the high grade of the program carried out, to

place some of the results before the larger constituency throughout the country. Owing to the limitations of space, only the original papers and reports, specially prepared and written out for the Fifth Assembly, are here offered. The careful reader will not fail to observe the possibilities for great good inherent in this movement, and it is hoped that the Society will be strengthened in its endeavors to meet the serious needs of our day in furthering the cause of Jewish education among the people.

SURVEY OF THE JEWISH CHAUTAUQUA SOCIETY AND PROGRAM OF THE FIFTH SUMMER ASSEMBLY

BY ISAAC HASSLER, *Director*,
of Philadelphia, Pa.

THE Jewish Chautauqua Society came into existence in 1893, as the result of an earnest-minded attempt to cope, in a practical way, with the difficulties of the Jewish situation.

New organizations, except some few which happily are able to demonstrate their utility axiomatically, must run the gauntlet of indifference, of suspicion, of doubt of their necessity, or even of declared opposition. Prior to its conception in the mind of its founder, the Rev. Dr. Henry Berkowitz, and the tentative making known of his ideas, but few Jews thought of the possibility and the value of an institution such as the Chautauqua was planned to be. Ten years ago Jewish apathy was at its height, and Jewish education was a phrase used only by those among us who saw that ignorance was our main ailment, and knowledge and study the cure. But how to get the people to study and know was the question. Organization does not create ideas, but it may serve as a track along

which ideas may run smoothly, and reach the desired end. The desire to know never dies out wholly among the Jewish people; they have always been a people of head and Book, and those who thought they saw in the religious supineness of American Jewry an actual desire to be eternally done with the wisdom, the history, and the tradition of the past were deceived by their own short-sightedness.

Still, a transition stage is always dangerous, if there is not some attempt to guide, if there is no one at hand to point the new course which things ought to take. In the transition period of American Jewry, in the later years of which we still are, there have not been wanting, here and there, men who stood like rocks against the disorderly, confused flood, and turned its direction against the time when it should run in more orderly channels, and there have not been wanting institutions which have harnessed and utilized for proper ends the otherwise wasted energy running riot in all directions.

The fact that in a time of apparently barren religiousness, several important institutions for Jewish culture and education have sprung into existence, must indicate to the observing mind that the soil is not so sterile after all. It is a mistake to suppose that such institutions are forced, or arbitrary, or capricious. They are spontaneous growths, and they indicate that the vital principle survives, appearances to the contrary notwithstanding. Ideas and ideals create organizations.

The Jewish Chautauqua Society may fairly claim

to be a creature of necessity ; it, or something like it, is unquestionably a need of the Jewish people. It is desirable that every Jew shall have a Jewish education ; to reawaken the slumbering consciousness of the Jew, he must be placed once more in touch with his past—he must know himself. But, unfortunately, conditions are such that the Jew, even if he were so inclined, finds it almost impossible to come at the knowledge that he needs. The Sunday-school, for young children only, is the up-to-date, but weak, substitute in American Jewish life for the Cheder, the Talmud Torah, and the Beth Hamidrash. The child is turned out of the school glossed with the barest smattering of Jewish knowledge to keep alive his Jewish individuality in the world of strong non-Jewish influences by which he is environed. Our systemless system of Jewish education takes no account of the child once he is done with the Sunday-school. If he be eager enough, or so fortunately constituted as to be able to help himself, he will perchance discover ways and means to satisfy his desire for a deeper Jewish training. If he lives in a large city, generally he will find here and there men and women in the community from whom he may learn, by whom he is unconsciously influenced religiously ; he will, maybe, find haphazard, desultory, temporary, albeit well-meant efforts at Jewish classes, lectures, and discussions, of which he may avail himself. But all this is sporadic and uncertain.

And what of the country Jew, or the Jew in small interior towns remote from the great Jewish

centres? The local rabbi (if there be one), the visits of the Jewish paper (if he take one), and the faint recollections of what he was taught by his father (if he remember so long)—these are the utmost of the average country Jew's equipment for himself and his children, that he and they may hand on to generations to come the heritage of the past. In this formless void, some light and form, it is clear, are needed.

The Jewish Chautauqua Society is at least a brave attempt to meet the case. The people cannot go to school—the school will go to the people. The successful maintenance of a system of home-reading, or study-courses, inaugurated in secular subjects in the Chautauqua Literary and Scientific Circle, planned with an eye to the exacting demands of American life, led naturally to the belief, by the founder of the Jewish Chautauqua Society, that the same methods might be successfully used to combat the growing inability and lack of desire of the Jewish people to learn the things in which they are, or should be, interested. The courses are framed to meet the needs of persons who have neither school nor teacher at hand; the course-book is school and teacher, or rather the student is his own school and teacher, and the course-book is the guide. Again, the courses are so planned as to be adapted to individual home-study or to study in a "home-circle" (consisting of members of a family), or to study in a class or under the auspices of a communal organization. There are courses for young people as well as for adults, and the division of

each into "required work" and "suggested work" (a fairly extensive bibliography being provided on the special topics which present themselves) make the courses elementary or advanced, according to the time, the wish, or the ambition of the student. The aim is to create general and special courses of this kind in Bible, in Jewish History and Literature, in Hebrew, normal courses for teachers in religious schools, and courses upon every subject of Jewish concern; that these courses shall be sufficiently elastic as to extent and requirements to meet the needs of all, and sufficiently systematized to form a regular and continuous curriculum of Jewish study; and that some degree of harmony of plan shall unite the Jewish work which is being irregularly done throughout the country by the various local organizations. All this has not been done. But a good beginning has been made. Courses have been framed for elementary Bible study, in Jewish History and Literature, for young people and for adults. "Jewish Characters in Fiction," and others of the kind mentioned above, are in preparation or prospect.

In the eight or nine years of the Society's existence, during which it has had great practical difficulties to overcome and a large and complicated problem to meet, it has enrolled several thousand students in almost every State of the United States, and has been instrumental in the creation of classes and organizations in many communities, for the study of Jewish subjects. It is hard to judge of the effect of its course-work. Educational move-

ments cannot be measured by units, or described in mathematical terms. But this may be said: In communities where Judaism has been moribund, it has rekindled an interest, bringing together again for common study those who had nearly forgotten their relation to the Jewish fathers and to one another; it has gone out to isolated individuals in remote places, and brought them in touch with the essential currents of Jewish life and thought. The abundant testimony as to the helpfulness of its plans by persons circumstanced as these are, is the surest sign of the value of the Chautauqua and the amplest justification of its existence. The mention of one strong instance of its accomplishment may not be out of place. Largely through the efforts of Rabbi Harry Levi, of Wheeling, W. Va., a member of the Educational Council of the Society, an annual State convention of West Virginia Chautauqua Circles has been organized, which is largely attended by delegates from the various circles, and which has played an important part in stimulating a healthy interest in Jewish study among the Jews of the State. This experience has been duplicated elsewhere.

The Study-Course system has proven itself plain, practicable, useful; its utilization to the full measure of its value rests with the Jewish people of the United States. Among the agencies supplementing the system of Study-Courses must be mentioned one of great value. The presence of an organizer, some one to point the way and explain, was early found to be desirable, and the office of

Field Secretary was created, with Mrs. Minnie D. Louis as the incumbent. Mrs. Louis has made several tours, visiting a large number of towns, explaining the work, and organizing circles. Her experience revealed the deplorable condition of the American Jew, and the imperative, the absolute, need of remedial work of the kind undertaken by the Chautauqua.

Many dormant communities were galvanized into at least a semblance of life, and the all-important beginning made, and others, in which half-hearted beginnings had been made, and which were groping blindly for methods in their work, eagerly adopted the plans of the Society. The Field Secretaryship in the short time in which it has existed has demonstrated itself to be one of the most powerful of the Society's agencies. *The Menorah*, recently become the Society's official organ, is another adjunct of value.

After a few years, in which the Study Course plan was successfully operated, the adoption of another measure marked a bolder step in the progress of the Society. Summer gatherings in which recreation and study are pleasantly combined have been a feature for some years of Chautauqua Societies in various parts of the United States, and their success has been as surprising as gratifying.

The only time in which the American, including the American Jew, pauses from his routine pursuits, and throws off the demands of his business or occupation, is the summer time. Why should not the American Jew, instead of spending his vacation

period in simple idleness, devote that time, or a reasonable part of it, to something serious, to something sufficiently different from the absorbing purpose of the rest of the year to effect the real object of vacation, which is "change"? "Idleness is not rest;" recreation does not lie in mere sloth. To give character to an otherwise purposeless vacation, to use the summer opportunity for the study and the consideration of Jewish things, these are some of the ideals back of the Summer Assembly.

One other idea of surpassing importance must be mentioned. In the general problem of Jewish education, the special problem of teaching the teachers, that is, of properly fitting them that they may fit others, has long been mooted. It is recognized that to teach one must know; and that too many of the teachers in our religious schools do not measure up to that standard of Jewish knowledge which their high and responsible office requires. It is not their fault, but the acknowledgment of this does not alter the fact. Clearly something must be done.

To afford teachers the opportunity to meet together and devote a few weeks to a consideration of school-room problems and to courses of study particularly designed for their needs, has been one of the mainsprings of the Summer Assembly movement.

Projects such as these, of course, require for their highest fulfilment a place where outside distractions are reduced to a minimum; Atlantic City, as the seat of the Assembly, may be criticised in this regard,

but careful consideration and practical experience have demonstrated at least its temporary qualifications for the purpose. The people are there; no other place offers itself, and until a better is found, and the time is ripe, the Assembly must perforce remain at Atlantic City.

The First Summer Assembly was held in 1897, and the experiment was successful. Great crowds did not flock to the meetings; nobody who knew conditions expected that. But a few hundred Jewish people representing many parts of the United States came to that first Assembly, and they have come in ever-increasing numbers to succeeding Assemblies.

The programs are varied, but so framed that the work in the short time allowed may be substantial and not cursory. Courses of lectures are given on various books of the Bible, on periods of Jewish History and Literature in line with the Study-Course work; popular addresses are delivered on Jewish and other appropriate topics; general conferences on current Jewish topics are held in which such questions as the Social Side of Synagogue Life, the Religious Needs of the City Jew and of the Country Jew, and the like, are considered. Teachers' Institutes are held in which Illustrative Lessons are taught to classes of children by noted teachers; conferences of the teachers and of parents are held, and methods of teaching are criticised, and problems of the religious education of the child are discussed. Services are, of course, held on the Sabbaths.

The Assembly has its lighter features, too, in occasional social affairs and outings in which good fellowship, so much to be desired in such a gathering, is engendered.

The program of the Fifth Assembly, of 1901, appended to this survey, gives a comprehensive idea of the work that is done.

At the Fourth Assembly the cherished project of founding a Summer School chiefly for teachers was inaugurated. At the Fifth Assembly, at which the sessions were increased, in consequence of a general wish, from two to three weeks, the work of the school was correspondingly extended.

The courses in the school have been given upon such subjects as "Pedagogics as Applied to Religious Instruction," "The Bible as a Text Book," "Jewish Ethics," Hebrew, and the like.

The Fifth Assembly was also made noteworthy by a two days' conference devoted to Social Settlement and Philanthropic Work among Jews, in which many persons prominent in these fields of effort delivered addresses, and others contributed to a spirited discussion. The interest shown in this work led to the adoption of a resolution under which a course in Applied Philanthropy will be given at the Sixth Summer Assembly, of 1902.

In this brief sketch of the Assembly work only the broad lines have been laid down. The living color of the Assembly cannot be conveyed in cold type. A long list of names of those who have participated in the Assemblies, names eminent for scholarship and learning, might be adduced. Nor

would tables of statistics lend much help to a proper appreciation of the Assembly. The warmth of a discussion, the interest enkindled, the subtle influence for good, for Jewish good, exerted, are things which must be seen and felt ; the pen fails to body them forth.

Judge Sulzberger, in an address to the Assembly, termed it "a phenomenon." The expression aptly conveys the fundamental aspects of the Assembly. Whenever before in American Jewish History did several hundred Jews gather together for three weeks to discuss and be instructed in Judaism ; and these not children sent by compelling parents, but grown men and women, voluntarily coming out of the inactivity of present-day conditions and re-ranging themselves on the side of a Jewish culture and a renewed Jewish consciousness? Truly, when these conditions are remembered, the Assembly is a phenomenon, and its success phenomenal.

The influence of the Chautauqua is steadily broadening. Its platform and declared purposes admit of the widest utilization of measures for the promotion of Jewish education. Steering clear of dogmatic differences, it has harmoniously brought together in its meetings Jews of all shades of opinion—orthodox, conservative, and reform, Zionist and anti-Zionist, intent solely upon Jewish interests ; this, indeed, has been one of the most striking features of its Assemblies, another phenomenon of unfortunately rare occurrence. It has aimed to cooperate unreservedly with all Jewish organizations of kindred purpose, freely lending its plans and

its platform to anything worthily Jewish. The machinery of the Independent Order B'nai B'rith has been placed at its disposal, and other institutions, such as the Council of Jewish Women, have extended their encouragement for the common end. The Chautauqua has a record of no mean achievement, and its usefulness to the Jewish people is hampered only by the practical obstacles which ordinarily beset such organizations, particularly organizations with educational objects.

Conservative English Judaism has put the seal of its approval on the Chautauqua by the organization of a similar society, "The Jewish Study Society." An English Jewish Assembly has even been hinted at.

The most important line, aside from its general educational purposes, along which the Chautauqua Society aims to develop, and toward which its energies are being strongly bent, is in the direction of helping the solution of the problem of the teachers and religious school work generally. The work is still at the threshold, for the difficulties are many; but the advancement is steady.

The charge of superficiality formerly brought by those who will have profound learning or nothing, has been laid for some time in its shallow grave. The Chautauqua will adapt Jewish knowledge to the people until the people can be adapted to Jewish knowledge. The work has never been superficial; true, it has been elementary; it will grow in profundity and extent according to the growing needs of those to whom it appeals. Its

band of students and circles scattered up and down the country, constituting so many new, if small, centres of Jewish influence, the Summer Assembly, a radiant point of invigorating Jewish thought—these are the contributions of the Jewish Chautauqua Society to the cause of American Israel.

Its high purposes and the measure of success attained in the past warrant the hope that the Society will continue as a potent factor in promoting Jewish education, the end of which is Judaism.

PROGRAM OF THE FIFTH SUMMER ASSEMBLY

I. DEPARTMENT OF POPULAR LECTURES

Rabbi Stephen S. Wise, of Portland, Ore., "The American Mission to the Jews and the Jewish Mission in America."

Mr. Leon H. Vincent, of Boston, Mass. (four lectures), "Hawthorne," "Lowell," "Thackeray," "George Eliot."

Hon. Simon Wolf, "The Jew in Public Life."

Mr. Wu Ting Fang, of Washington, D. C., Chinese Minister to the United States, "Prejudices."

Hon. Mayer Sulzberger, of Philadelphia, Pa., "Tendencies."

Dr. Charles Cuthbert Hall, of New York City, "The Hallowing of Education."

II. DEPARTMENT OF POPULAR CONFERENCES

On "The Social Side of Synagogue Life," *Chairman*, Dr. Mark Blumenthal, of New York City. Addresses by the Rev. Dr. Joseph Stolz, of Chicago, Ill., Mrs. Rebekah Kohut, of New York City, and others.

On "Social Settlement Work," *Chairman*, Mr. James B. Reynolds, of New York City. Addresses as

follows: Miss Lilian D. Wald, of New York City, "Social Opportunities." Mr. Meyer Bloomfield, of Boston, Mass., "The Civic Service House." Dr. Charles S. Bernheimer, of Philadelphia, Pa., "Some Problems of the Jewish Immigrant." Miss Anna F. Davies, of Philadelphia, Pa., "Physical Needs." Rev. Dr. Henry Berkowitz, of Philadelphia, Pa., "The Religious and Ethical Needs of the Jewish Immigrant." Dr. Lee K. Frankel, of New York City, "The Equipment of the Worker." Miss Rose Sommerfeld, of New York City, "The Clara De Hirsch Home for Working Girls." Rabbi David Blaustein, of New York City, "Settlement Work." Miss Schoenfeld, of Pittsburg, Pa., "The Columbian Council School." Miss Minnie L. Baldauf, of Louisville, Ky., "Neighborhood House." Miss Belle M. Goldsmith, of Cleveland, O., "Friendly Club." Rabbi Solomon Lowenstein, of Cincinnati, O.; Mr. William Mitchell, of New York City; Miss Gertrude Berg, of Philadelphia, Pa.; Mr. Morris Cesar, of New York City, and Mr. Jacob H. Hecht, of Boston, Mass., also spoke of similar work in their respective cities.

III. DEPARTMENT OF CHAUTAUQUA CIRCLES

Five lectures by the Rev. Dr. Maurice H. Harris, of New York City, on "The History of the Jews of the Sixteenth Century."

Three lectures by Professor Richard Gottheil, of Columbia University, on "American Jewish History," with an introduction by Dr. Cyrus Adler, of the Smithsonian Institution.

Mr. Joseph Jacobs, of London, two lectures on "Life in Bible Times."

Rabbi Clifton H. Levy, of New York City, "Researches in Bible Lands."

Rabbi Harry Levi, of Wheeling, W. Va., an address introductory to his proposed study-course on "Jewish Characters in Fiction."

Rabbi Joseph Leiser, of Sioux City, Ia., a lecture with readings on "American Jewish Poets."

IV. DEPARTMENT OF SUMMER SCHOOL

Professor Max Margolis, of the University of California, seven lessons on "Job."

Mr. Gerson B. Levi, of Philadelphia, Pa., two classes, of fifteen lessons each, in Hebrew grammar, and translation of the Hebrew Bible, 2 Kings 15-18.

Rev. Dr. K. Kohler, of New York City, a series of lectures on "Jewish Ethics."

V. SCHOOL OF PRACTICE

Addresses by Mr. Charles G. Trumbull and Miss Corinne B. Arnold, of Philadelphia, Pa., on "Problems of the Religious School"; address by Mr. J. Cleveland Cady, of New York City, "Ideal Buildings for Religious Instruction." Several conferences of teachers and others interested were held for the consideration of religious school problems. Illustrative lessons in Hebrew were taught by Mr. Gerson B. Levi to a class of young children. A Kindergarten class in religious work was conducted during the entire session by Miss Addie J. Rosenberg, of Cleveland, O.

Religious services were participated in by Rabbis Jacob Mielziner, of Helena, Mont.; Sol. Lowenstein, of Cincinnati, O.; Harry Levi, of Wheeling, W. Va.; Harry Weiss, of Pueblo, Colo.; Charles A. Rubenstein, of Baltimore, Md.; and sermons were preached by Rabbis Joseph Stolz, of Chicago, Ill.; Joseph Leiser, of Sioux City, Ia.; M. Salzman, of Wilkes-Barre, Pa.; Joseph Silverman, of New York City; and Charles Levi, of Peoria, Ill.

Dr. Berkowitz, on each Sabbath afternoon, conducted a special children's service, such as is held in his own congregation, Rodef Shalom, in Philadelphia.

Affairs of a social character included a reception to the

Rev. Dr. and Mrs. Berkowitz, and a dinner tendered the Chinese Minister. A literary and musical entertainment under the direction of Mr. and Mrs. Milton Goldsmith, of Philadelphia, Pa., was participated in by Mrs. Joseph Glaser, of St. Louis, Mo.; Mrs. Josiah Cohen, of Pittsburg, Pa.; Miss Felice Kahn, of Dallas, Tex.; Mr. I. Noah, Miss Noah, and Mr. Sol. N. Frank, of Baltimore, Md., and Mr. Henry Meyers, of Philadelphia, Pa.

DEPARTMENT OF POPULAR CONFERENCES

SETTLEMENT AND CLUB WORK

BY CHARLES S. BERNHEIMER, PH.D.,
of Philadelphia, Pa.

THE Conference on Settlement and Club Work among Jewish Immigrants, which took place at Atlantic City, New Jersey, Thursday evening, July 18, and Friday morning, July 19, under the auspices of the Jewish Chautauqua Society, was most encouraging. First, it brought out many of the problems which confront us regarding the Jewish immigrant, thus demonstrating the fact that there are a number of persons—Jews and non-Jews—who are studying the conditions. Second, it showed, not only that the problems are being studied, but that there are men and women throughout the country who are attempting to solve them. Third, it proved that there are Jewish young men and women who are alive to the importance of social and educational influences along lines approved by the most experienced. Fourth, it was the initial step toward the promotion of an *esprit de corps*, which will strengthen the feelings of the workers in their respective communities, and lead to the adoption of higher standards.

Those imbued with the ideas of the higher philanthropy, as embodied in the "settlement," will have to do missionary work among those who have failed to grasp the essentials of those ideals, for it was clear that some who spoke in behalf of educational institutions were lacking in this respect. On the whole, however, considering the newness of the settlement idea, especially among those who direct Jewish work, the Conference inspired the hope that it will be influential in giving a high tone to our relations with the immigrant population.

One of the serious problems presented was the relation of parents and children among the Jewish immigrant population. It was pointed out that, owing to the habits and customs which the older generation retains, and the quick adjustment of the younger generation to their new environment and conditions, there is a wide chasm wrought between the two, which weakens their normal relations, and breaks down the authority the parent should exercise over the child. The father has a tense material struggle; the mother is busy with the care of the large household; their offspring grow up little in touch with the home; their life outside tends to estrange them; the more they become Americanized, the more repugnant become the ways their households represent.

Referring to this point, which Mr. James B. Reynolds, head-worker of the University Settlement of New York, brought out, the Rev. Julius H. Greenstone, of Philadelphia, in a suggestive communication to the *Jewish Exponent* for July

26, 1901, says: "Here he struck the saddest note. The home becomes intolerable to the American boy, and he begins to look for pleasures and diversions outside of the home, which may lead him to moral ruin."

In view of the fact that it is one of the purposes of the settlement to supply the lack of home influence, home training, and home culture, Mr. Greenstone urges attention to the importance of ethical and religious training. He asks, if the synagogue and the Sunday-school are unable to supply this at the present time, whether the settlement should not take it up. "We cannot wait until that time when the synagogue of the immigrant Jew will realize its duty. The danger stares us in the face now with all its awfulness and horror, and we must resort to some means to avoid it. I am confident that there will be no opposition on the part of the leaders of the settlement, if a scholarly and sympathetic man or woman should wish to organize a class in Jewish history, in Bible, or even in Jewish religion generally." Mr. Greenstone's assertion is borne out by his own experience with a class in the Philadelphia College Settlement, and by that of the Rev. Dr. M. H. Harris in the Nurses' Settlement of New York City. It is a subject which should arouse most earnest consideration.

The Rev. Dr. Henry Berkowitz, of Philadelphia, in his discussion of the religious and ethical needs of the immigrant, maintained that the practice of and instruction in religion is the concern, not of

the settlement, but of the synagogue. The tone of Dr. Berkowitz's remarks showed that he felt very strongly the importance of keeping the settlement free from anything that would lend the color of sectarianism. He had in mind particularly efforts on the part of non-Jews to conduct or supervise in any way the religious training of the immigrants and their children. But he pointed out, too, that Jews whose conceptions differ from the conceptions of those they are endeavoring to help, must display tolerance toward the practices and ideas of the latter, and must be careful in their attitude toward them on religious questions. He was fearful of meddling with the religious concerns of a people, and thus destroying their neighborhood and friendly feeling.

Ap[ro]pos of this, Miss Frances Stern, of the Louise Alcott Club of Boston, was quoted in my paper as saying, that the heritage as Jews which the conductors of this club (there are two other Jewesses who are its leaders) have in common with the population among whom the club is established fits them in an unique way to help, but that specific religion, religion with a big "R," is never brought up.

The settlement which is conducted by non-Jews must be much more careful, and it would be better not to have the subject of religion broached than to take the chances of destroying the personal influence of the leaders by exciting feelings of distrust on religious grounds.

Nevertheless, in view of the situation which

confronts us, it seems to me perfectly feasible to conduct classes composed of Jews, under the direction of Jewish teachers, in settlements. It will be found that the broad spirit which pervades many of the settlements, and for which the settlement idea stands, will make possible the establishment of classes and clubs for the study of Jewish religious subjects, and that there will be no interference by any who are not sympathetic with the subjects.

The void in the social life of the young people of the immigrant population was particularly emphasized by Miss Lilian D. Wald, head-worker of the Nurses' Settlement of New York City. She showed how, through the inadequacy of the home, in the narrow quarters where the immigrant lives, the young people fail to find opportunities for the development of the social qualities, and how the settlement endeavors to supply a place with wholesome æsthetic environment, where they can gather and have the sort of good time their better natures crave. For the social functions of a larger character, such as weddings, balls, and entertainments of various kinds, it is necessary to hire a hall. Many of the halls which are available are not attractive, and have a bar attached. A movement has been started in New York City for the erection of a social hall that shall have the undesirable features eliminated, but shall be rented out on a business basis. It is the thought of the projectors that the hall will yield an adequate income on the investment. Miss Wald, who is the leading spirit

in this movement, referred to its purpose. Those who have attended hall social functions among the immigrant population realize its importance. I myself recently attended a ball of the Cloak Makers' Union in Philadelphia, and received as part of my admission-ticket three tickets for as many glasses of beer. The receipts from the bar must help to pay for the hall. Thus there is a direct inducement to young people to drink.

Some of the proposed features of the Social Halls Association of New York City are thus described in *Charities* for May 25, 1901: "One of the objects of the Social Halls Association will be to provide a place where the young people may go for their relaxation without the proximity of the liquor traffic. There will be separate dining-rooms for smokers and non-smokers. The workingman will not be expected to do without his after-dinner pipe, because he occupies a comfortable chair, and gets clean food. In the winter an open fire-place, with glowing logs, will add a warm note to the general home-like effect. In summer meals will be served on the roof, and the East Sider will have an opportunity to enjoy dining under the pleasant conditions heretofore confined to the more expensive resorts up-town. The tentative plan also includes the letting of a large hall for purposes of worship to those who have no other place to go to. It will be a strictly non-sectarian enterprise, and any and all creeds will be admitted. The large hall will also provide a suitable place for weddings, meetings, and, in fact, for every sort of

public function. The small rooms will afford a means by which the number of social and literary clubs of the section may be increased and comfortably housed. At present the various settlements are packed to the utmost to accommodate the many organizations of boys and girls who meet for mutual enjoyment or study. The club feature has proved to be one of the most intelligent and successful adjuncts in the uplifting work on the East Side. Its extension is desirable, and while the Social Halls Association will not seek to organize and maintain clubs, its building will offer them a convenient meeting-place at nominal rentals."

I urged that the movement under way in New York should have its counterpart in Philadelphia, Chicago, and other cities; that it was serious enough to appeal to philanthropically disposed men of means who would not look too closely for a large return on their subscriptions.

A most sympathetic description of the immigrant's family life was given by Miss Anna F. Davies, head-worker of the College Settlement of Philadelphia. With reference to the physical needs of the immigrant, she brought out the fact of his having led a city life for generations back, with the result that he lacked vigor and tone, so that considerable building up on the physical side was necessary in order to promote normal, healthy development. Stress must, therefore, be laid upon equipment and organization for physical exercise and training. The valuable lessons in physical

cleanliness which can be taught the immigrants and their children by precept and example were dwelt upon. The need of a public mortuary, a place in which the poor may lay their dead prior to burial, was emphasized. Let me here quote, from Miss Judith Solis-Cohen, a description which appeared in the *Jewish Exponent* for August 3, 1901 :

“All the other speakers dwelt upon the needs of the living ; it was Miss Davies alone who spoke of the needs of the dead. Her words made us forget, for an instant, all that had been heard of clubs and classes, and carried us in thought into a little hot, stuffy kitchen, where a mother sat weeping by the dead body of her child. To know that the heart-stricken mother had friends at the Settlement House, friends who not only sympathized with her sorrow, but who also fought in her behalf against the civic evils that intensified her grief a thousand-fold, made us realize the nobility of settlement work, and the unselfishness of those who are devoting themselves to its services.”

The lacks in physical development have their consequence in failure to diversify occupations. I, therefore, urged that, to avoid the direful consequences of competition in a limited number of businesses and professions, and to broaden the community, there should be a strong movement for manual training and the teaching of mechanical trades and professions ; that those in a position to advise young men and women should throw the force of their influence in the direction of such vocations ; and that scholarships and fellowships

along such lines, in already established institutions, would be a further means toward the end in view.

Mr. Meyer Bloomfield, who is to have charge of the Civic Service House of Boston, now being established, outlined the plans and purposes of this settlement. It would be a departure from the settlements that have been most active in influencing the immigrant Jewish population, in that it would pay much attention to influencing the civic and political training of the older people. The endeavor would be to acquaint the men with the history of our institutions and with the basis of our ideals, in the language, Yiddish, which they understand. With this end in view, not only would meetings and discussions be held, but books in Yiddish would be printed; and for this purpose the House would have a press for the actual publication of books deemed desirable. Among these would be biographies of eminent Americans, such as Washington and Lincoln, to bring out in concrete form American political aspirations and depict representatives of American statesmanship. It would also be the purpose of the House to attract the people of the neighborhood in a very direct way, by methods as practical as those employed by political organizations, such as Tammany. Of course, legitimate means only would be used, and they would be used so as to bring the voters into line for measures and men representative of good government and high ideals. The endeavor would be to help the immigrant Jewish

community in matters of detail, which are constantly facing them, and to have the people come for aid to the House rather than to the professional politicians. Thus would be furnished the means of drawing them away from corrupt control and using their votes in return for small favors bestowed.

Mr. Maurice Cesar, of New York, who made a plea for more careful treatment of the Roumanian Jews coming to this country, urged that organizations for the betterment of the immigrant populations should study the methods of Tammany, so that they may more directly reach the masses, and influence them with their ideals.

Dr. David Blaustein, Superintendent of the Educational Alliance of New York City, referred to the bewildering experiences of the newly arrived immigrant, and urged that the settlement should look closely into the details of his life, so as to help him and his children to adjust themselves to American conditions and the American point of view. The paper of Miss Rose Sommerfeld, resident directress of the Clara de Hirsch Home of New York City, gave a succinct description of the purpose of that institution in training Jewish immigrant girls in household work. Mr. Jacob H. Hecht, of Boston, gave details of the activity of the Hebrew Industrial School, to which he and Mrs. Hecht give so much encouragement. Miss Schoenfeld described the Columbian Council School of Pittsburg. Miss Minnie L. Baldauf, assistant head worker of the Neighborhood House

of Louisville, in describing the influence of the House, brought out another feature of settlement activity, the visits which the residents pay in the neighborhood. Miss Belle M. Goldsmith, president of the Friendly Club of Cleveland, dwelt upon the many functions of a club organization. Miss Gertrude Berg spoke of details of the work of the Young Women's Union of Philadelphia.

The practical culmination of the Conference was embodied in the suggestions in the paper of Dr. Lee K. Frankel, manager of the United Hebrew Charities of New York City, who discussed "The Equipment of the Worker." His paper is so valuable that it is given *in extenso* below.

Rabbi Solomon Lowenstein, who had had charge of the Jewish Settlement in Cincinnati, urged a consideration of the religious problems besetting the young, especially in connection with the adoption of a reform service. Dr. Berkowitz had, in his discussion, called attention to the congregation formed in Philadelphia with such a service. This is a subject to which the Conference was unable to give the attention its seriousness demanded. It should be possible at a future conference to bring out the constructive elements in the movement for a reform service among the immigrant population and to devise ways and means for organization. Those who come into contact with this population feel strongly the importance of discussing the movement, with a view of helping in the carrying out of practical plans.

It was made evident that the presence of a large

immigrant population, under the conditions of living in the great cities, brings many problems which it is necessary to solve, if this population is to become healthy and noble, and properly fitted to the American environment. In my presentation of the results of the Conference, I have endeavored to single out those problems which are most serious from the point of view of the settlement workers. It is apparent that the list is by no means exhaustive, nor could their treatment be so. The limited time allowed merely the suggestion of difficulties upon which those who are devoting their lives to the work of amelioration have come. The Conference was fortunate in having three head-workers of experience to help in its deliberations. Their presence exemplified how much the value of settlement depends on rich personality. The Conference is especially indebted to Mr. Reynolds for the manner in which he presided.

SOME FRUITS OF THE ASSEMBLY

THE result of the Conference on Social Settlement and Club Work was the adoption of the following resolutions by the Jewish Chautauqua Society at the meeting held on the closing day :

WHEREAS, The Conference on Settlement and Club Work, held on July 19, 1901, under the auspices of the Jewish Chautauqua Society, has demonstrated the wisdom of the Society in organizing such a movement ; and

WHEREAS, The Conference has demonstrated the necessity for bringing to the notice of Jewish communities throughout the United States the growing importance of sympathetic

education in social and philanthropic endeavor ; therefore, be it

Resolved, That it is the sense of this meeting that the Board of Trustees of the Jewish Chautauqua Society be requested to organize a Summer School in Applied Philanthropy, in which instruction shall be given in the requirements for social service and philanthropic work, and which shall be especially directed towards the large and weighty problems in these fields which at present confront the Jews of the United States.

THE EQUIPMENT OF THE WORKER

BY DR. LEE K. FRANKEL,

of New York City

IT IS possible that there may be some within the sound of my voice who had the pleasure of attending the opening meeting of the Summer School in Philanthropy in New York, and of listening to the able addresses of the Rev. James M. Pullman upon "The Requirements for Social Services," and of the Hon. Seth Low upon the "Need of Training in Philanthropic Work." I do not hesitate to confess that what little I may have to offer you has been absorbed and gathered from the above-mentioned discourses. In his admirable talk, Dr. Pullman gave as one of the requirements for social service, in fact, the essential requirement, that of motive. I much prefer the word inspiration. The latter word conveys more thoroughly, at least to my mind, the idea that is understood by our Christian brethren when they speak of being "called" to the ministry. By inspiration I mean the force that drove the Jewish prophets, frequently from lives of quiet and solitude, to preach the gospel of righteousness in the crowded by-ways of men. By inspiration I mean the moral courage that will enable men and women to lead lives of sacrifice and toil and frequently of privation, in the consciousness that they are laboring for the welfare of their fellow-beings.

It is the inspiration that can come from one source only, the source so aptly described by Abou ben Adam, when he directed the enrolling angel to write him down as one who loved his fellow-men. Love of our fellow-man must be the key-note for the worker in the new social field.

It is idle, if not profitless, to recount at this time, in this place, the various motives that have brought individuals into the various channels of philanthropic effort and social reform. The vague general desire to be helpful, the sickly sentimentality that weeps at the sight of suffering, the momentary indignation at the thought of existing conditions, and the consequent hope that they may be readjusted; the scientific attitude that sees opportunities for research, and classifies and systematizes—all these and more have been the propelling power to social service, and all and each of them have been stamped with failure. There is but one force that will give the courage, the fortitude, the heroism that is frequently necessary in such work, and that is the innate love which the human being has for his fellow, the realization of the prophet that we have one Father, that one God has created us. Where this instinct is missing, where this intuitive regard for the moral and physical comfort of others is lacking, the material for making a competent worker is woefully absent.

The second requirement for social service is knowledge of the broadest kind. I know of no field in which knowledge is so essential as in this special one which we are discussing at this moment.

It is self-evident that the scientist and the student in general must be thoroughly acquainted with their respective professions. The mineralogist must know his rocks and stones, the chemist the component parts of the substances with which he deals, the machinist his tools, but all of these deal with the inanimate things of nature. You have to deal with human souls, frequently in the rough and raw, often distorted and unrecognizable, but still human souls with all the power of love and hate, of right and wrong, with all the possibilities of rising to the infinite or sinking to the level of the beast. Among such as these lies your work, and woe to him who goes about it in ignorance and unconcern.

I never think of this phase of the question without being reminded of my college days. I can still see the hoary-headed professor explaining to us the marvels of chemistry, and showing us how, by a rearrangement of the atoms and molecules, entirely different compounds could be produced. It was his delight to take metallic gold, dissolve it in a proper acid, and then, with the necessary reagent, precipitate it as dirty, brownish mud. A moment later, through the agency of heat, it was restored to its beautiful, pristine yellow color, and we had before us again the king of metals. It is but a step to apply the analogy to our fellow-beings; given conditions of comfort, of peace, and of happiness, and we find the normal man blossoming and developing himself to the limit of his powers. Reverse the conditions, place him in an

environment in which he stifles, and becomes dwarfed, and we see him turning into the dirty mud of ignorance, of brutality, and crime.

The case would be a hopeless one, were it not for the belief that, like the gold which heat restored to its original beauty, the human soul may likewise be brought back out of the depths of misery and discouragement and degradation through the warmth of the human love which we may bring to bear towards the redemption of our fallen fellow-being. To do this, and to do it well, we must first know how; knowledge, great knowledge, broad knowledge must be ours. To enter into the lives of the poor, to sympathize with the down-trodden, to give courage to the weak, and bring inspiration to the sick at heart—these are tasks, not for the tyro, but for the experienced in the ways of the human kind, for those who know their faults and their failings, their hopes and their ambitions. It is for those whose knowledge is sufficiently broad to grasp the essential truth that no matter how low in the scale of social progress the individual may have fallen, there is still in him that spark of divinity which will restore to him his manhood.

A third requirement for social service is technical training. Dr. Pullman has said that he would almost as soon send a warm-hearted ignoramus to treat a case of typhoid fever as to treat a case of social parasitism, by which he means an individual or a family continually and contentedly living upon charity. Were my opinion asked, I should say, that of the two evils I infinitely prefer the former.

The worst that could happen in the first instance would be the death of the patient. In the latter case, the resulting evils propagate themselves, and may be carried down through generation after generation. Fortunately for us, it is a crime in most enlightened communities for an unlicensed practitioner, that is, one unacquainted with the details and technique of his profession, to prescribe drugs and medicaments for physical ills, and hence death from causes such as above is rare. I hope the day may come when it will be considered equally criminal for any ignoramus who may wish to do so, however good his intentions, to interfere in the domestic relations of a family and prescribe for the social ills which supposedly exist there. I know of nothing more heart-rending than the complacency with which so many of us attempt the readjustment and reorganization of our so-called dependent classes, without having the faintest conception of the conditions which exist among them or of the proper means to remove the dependency.

Personally, I know of nothing more difficult to define than this very question of dependency. There are as many classes among the poor as among the rich, and frequently the occasion that sends the family from economic independence to the door of the relief society is trivial and small, and might easily have been prevented. How to restore such a family to its original status, preserve its self-respect, develop the dormant seeds that make for character, prevent it from becoming a social parasite, are questions not for the ama-

teur, but for the trained and educated men and women who have given time and thought to the earnest preparation necessary to handle these questions intelligently and successfully.

I do not wish to convey the idea that there are not numbers of noble men and women who are only too eager to assist in the alleviation of the condition of their brethren, but the day has passed when mere willingness is the only requisite for social service. The practice of charity and of social service has to-day been advanced to the dignity of a profession, and only those who have had the necessary preparation, and have shown themselves to be fit to undertake such work, should be permitted to enter the field.

Anyone who is in contact at all with the poor and degenerate will agree with me that there is no human qualification that is not of value in order to carry on this work in the best possible manner. If there is one quality more than another that I think of at this moment, it is that of tact. Were I asked to define this word, I should say it was the application of the best possible common sense to the question in hand. The proper word at the proper time, the gentle spur to duty, the voice of encouragement, the helping hand, the delicate finesse that shows to the slovenly mother and the reprobate father their shortcomings, so that they will have the desire to alter them and to improve their general condition, all these are understood by this little word. Another qualification that I place in the first rank is self-sacrifice. It is im-

possible to undertake this work without being prepared to give up more of one's time and thought and ability than one will ever be recompensed for.

Another requirement of the worker is personality. The word has so many shades of meaning that to define it is well-nigh impossible. It should express, if it expresses anything at all, those human traits that make for character; that special ability of the human being to influence others for their good, the power and the magnetism to bring the best and the noblest out of our neighbors.

Personality is a desideratum if we ever hope to accomplish success, and the individual in whom this quality is lacking will never be able to accomplish much among his brethren that is good.

To discuss the question from its more practical side, I should like to devote the balance of the time allotted to me to the presentation of a plan that may possibly enable us in the future to give to those who are fit to undertake this work the technical training that they may require, and by this I mean not only those workers who intend to make social service their life work, and who may become paid officials of institutions, but the hundreds and thousands of noble-hearted men and women who interest themselves in the welfare of their oppressed brethren, and who require only the technical knowledge, in order to become successful and thorough workers. I believe that the Summer School in Philanthropy, which has been conducted so successfully, for the past three years, by the Charity Organization Society, has given us a

clue. It appears to me that it should be possible to organize, in connection with the Summer School work of the Jewish Chautauqua Society, a course in Applied Philanthropy that shall have special reference to the needs of our various Jewish communities.

After all, the problem which we Jews in the United States have to confront is a special one, and it will ever be necessary for us to institute special agencies to do our work. I hope that it will be possible for the directors of the Jewish Chautauqua Society to arrange its courses in the future so that this course in applied philanthropy may be one of its regular features. It should be possible each year to take up some special line of work.

For example, the large and important question of the care of destitute, neglected, and dependent children would be a fruitful topic for discussion. What shall we do with the arriving immigrant? How shall we care for his family? How can we best place him, and where shall we place him, that he will not become a charge on the community, and will not become a prey to the vice and the crime that exist so flagrantly in our large communities? How shall we prevent the possibility of pauperism and parasitism? How shall we house the aged and infirm poor? Who will care for the sick, and the insane, and the criminal? Which institutions are at present in existence for this purpose? How can we best educate the children of these immigrant people? Who will look

after their young girls and their young boys, so as to make of them staunch and true American citizens?

All these are questions whose answers we cannot know intuitively. To understand them we must first learn what they mean, must be acquainted with the history of these movements, must know the present conditions that exist, and with this information be able to plot out and plan a future. The National Conference of Jewish Charities, which held its initial meeting last summer, is a forerunner of what can be done in this direction. The work that this Society does, however, is apt to be confined to the more practical side of dealing with families that may require relief. The later question of education, of neighborhood and settlement work, could well be undertaken under the auspices of the Jewish Chautauqua Society.

DEPARTMENT OF CHAUTAUQUA CIRCLES

INTRODUCTORY ADDRESS TO THE COURSE ON AMERICAN JEWISH HISTORY

BY DR. CYRUS ADLER,

of the Smithsonian Institution, Washington, D. C.

Ladies and Gentlemen:—At the last meeting of the American Jewish Historical Society I took the opportunity to suggest that the Jewish Chautauqua, among other institutions, furnished an excellent opportunity for the popularization of the work of our Society, and your Chancellor, Dr. Berkowitz, immediately adopted the suggestion, and provided for a course of lectures on the subject of American Jewish History during your present Assembly. He was good enough to ask me to introduce this series, which, though brief, is the first course of lectures on American Jewish history that has thus far been given in this country or anywhere else, and I have much pleasure in being present as the representative of the Historical Society to aid in inaugurating the study of American Jewish history by the Jewish Chautauqua.

Owing to the circumstance that the discovery of

America was coincident with the expulsion of the Jews from Spain, a fact which Columbus notes in his journal, Jews had a larger share in the settlement of the American Continent than they had in the settlement of almost any other western country. Indeed, they aided in its discovery by the invention of instruments for astronomical observation and the preparation of astronomical works useful to navigators. Some of them supplied funds, and others accompanied Columbus on his voyages. They came in the early days and in very large numbers to Brazil, to Mexico, where more than three hundred were tried by the Inquisition, to Surinam, and to the West India Islands. They were among the very early settlers in New York, in Newport, in Georgia, in South Carolina, and by the time of the Revolutionary War had five or six considerable congregations, and aided both with financial support and by actual service in the field in that great struggle for independence. They have since that time increased in numbers, so that their estimated population in the United States is now about one million, and they have penetrated to every section of this vast country and already to all of the new possessions. They have served with distinction in the army, the navy, the diplomatic service, in the Senate, the House of Representatives, and in many minor positions; have done substantial work in sculpture, painting, etching, and illustration, and devoted themselves to the various sciences, to philological and economic work, being professors in our colleges, and writers

of note, have been distinguished members of the medical and legal professions, have produced literary works of merit, and in ever-increasing proportion are making contributions to what is called the "Science of Judaism." The achievements of these men, from the beginning down, their relation to the public, their intellectual development, the growth of the numerous Jewish institutions of the United States, and the study of the European movements which led to the migration of Jews to this Continent—these all constitute American Jewish History.

When a people has had a history which covers a period of nearly thirty-five hundred years, and that history has been spread over the entire civilized globe, three or four hundred years on one continent contribute a rather insignificant chapter, and one which I would not have you study to the exclusion of others, yet it is a chapter which is growing to be more and more worthy of a place in general Jewish history, and which it is peculiarly the duty of American Jews to cultivate. If I am correctly informed, a considerable part of your work as members of this Society is accomplished by home reading, and your annual assemblies and your lectures are simply intended to serve as a suggestion and a stimulus. Now, an accurate and at the same time a comprehensive history of the Jews of America is yet to be written, and it will probably be some time before such a work can be provided, as every day is bringing new material to light. Still, for those of you who wish to engage

in this study, I shall mention a few works whose possession would give the owner nearly everything concerning American Jewish history that is now known, and is in accessible form. With regard to the relation of the Jews to the discovery of America, there is a book by Dr. M. Kayserling, of Budapesth, "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," which has been translated into English by Dr. Charles Gross, of Harvard. Of course, the earlier works in German by Kayserling, on the Jews in Spain and the Jews in Portugal, contain a great deal of American material, but this, it will be found, has been put into English publications, which I shall mention later on, and, moreover, the books are practically out of print. "The Hebrews in America," by Isaac Markens, published in 1888, is the first general book in convenient form and with an index, and the other general book is "The Settlement of the Jews in North America," by Judge Charles P. Daly, edited by Max J. Kohler, and published in 1893. Special works containing a very great deal of information are the book of Simon Wolf, "The American Jew as Patriot, Soldier, and Citizen," published in 1895, which, in addition to lists of names and biographies, contains a number of essays; and the work of Henry S. Morais on "The Jews of Philadelphia," published in 1894, which is a thorough picture of that community, and incidentally furnishes much information concerning Jews of other sections of the country. The two issues of the "American Jew-

ish Year Book," published in 1900 and 1901, besides containing incidental papers and reviews of importance, are very useful for a study of Jewish Institutions in America, and, of course, the best collection of *material* relating to American Jewish history are the eight volumes—the ninth now being in press—of "The Publications of the American Jewish Historical Society." The most up-to-date information in brief and popular form would naturally be found in the articles in the Jewish Encyclopædia, the first volume of which has just appeared, and which, because of its issuance upon American soil, will naturally give at least a fair share of attention to American Jewish subjects. With this library at hand, and I think it is a very modest one, every one of you may become acquainted with practically everything that is known of American Jewish history, and those of you who are stimulated to further study, and who may become possessed of the very proper ambition to increase your knowledge on the subject, will find an ample field.

I shall now make way for Professor Gottheil, who will give the first lecture in this course, with the expression of the hope that this subject will find a permanent place in your curriculum, and that the interest will not subside when the lectures have been heard, but that some of the suggestions that I have made as to your reading will stay with you when the summer is over, and if not the whole, at least a portion, of the very small library on American Jewish history which I have mentioned will find its way to your bookshelves.

DEPARTMENT OF SUMMER SCHOOL

INTERPRETATION OF THE BOOK OF JOB

(English Text)

Syllabus of Seven Lectures, BY PROFESSOR MAX MARGOLIS,
of the University of California

- I. INTRODUCTORY. Place of the Book of Job in the Bible. The English versions. Condition of the Hebrew text. Help from ancient versions.
- II. PROLOGUE AND EPILOGUE. Relation to the Colloquies. The legendary basis.
- III-V. THE FIRST CYCLE OF SPEECHES. The "hope of man."
- VI-VII. THE SECOND CYCLE OF SPEECHES. The "Redeemer."
- VIII-IX. THE THIRD CYCLE OF SPEECHES.
- X. THE ELIHU SPEECHES AND THE SPEECHES OF YAHVEH.
- XI-XII. DATE. PURPOSE. THE RELIGIOUS CONTENTS. LITERARY APPRECIATION.

The student is advised to use the text of the *Revised Version* and *A. B. Davidson's Commentary* in the *Cambridge Bible for Schools and Colleges*, 1884. In addition, the following books and articles are recommended:

J. A. FROUDE, *Short Studies on Great Subjects*, vol. 1, 1867, p. 266 ff.

T. K. CHEYNE, *Job and Solomon*, 1887.

G. G. BRADLEY, *Lectures on the Book of Job*, 1887.

R. G. MOULTON, *The Literary Study of the Bible*, 1895.

B. DUHM, *The Book of Job*, *New World*, 1894, pp. 328-344.

T. K. CHEYNE, *Jewish Religious Life after the Exile*, 1898.

Article "JOB" in the *Encyclopædia Biblica*, 1901.

THE CENTRAL THOUGHT OF THE BOOK OF JOB

Being a Summary of the Seven Lectures Outlined in the
Syllabus

THE Book of Job, it may be said with confidence, is a work from the earlier part of the Greek period in Jewish history. This period began with the appearance of the Macedonian conqueror on Palestinian soil, in the year 332 B. C. ; it was preceded by the Persian period, which commenced in 538, when Cyrus became master of Babylon. Both periods are termed post-exilic ; they succeeded the Babylonian exile, which lasted from 586 to 538. The time preceding the Babylonian exile is spoken of as pre-exilic. The latter part of the pre-exilic period, beginning with the reign of Jeroboam II (about 750), is the time of the prophets Amos, Hosea, Isaiah, Micah, Zephaniah, Jeremiah. To these great seers the inevitably forthcoming doom of Israel and Judah unfolded itself. Their greatness consists, not so much in the foreknowledge of that event, as in the insight by which they invested it with an unique, religious signification. The fall of Samaria and Jerusalem was to their mind a divine judgment executed upon a sinful and stubborn people. And sin with them was mainly the absence of the civic virtues of truth and faithful-

ness and justice. The idea of the Suffering Nation was their creation. They saw the fact: The nation suffers; they asked the question: Why does the nation suffer? and they answered: For its sins. The reforms which were introduced with more or less sincerity of purpose, at the eleventh hour, were powerless to avert the calamity. The sins of the fathers were visited upon their children. For the nation was one, one in all its members, one in all its history. Upon the ruins of the nation the individual became aware of his existence. He questioned the divine justice according to which "the fathers had eaten sour grapes, and the children's teeth were set on edge." The situation was met with singular courage and boldness by the prophet of the exile, Ezekiel, who formulated the doctrine of individual responsibility and individual retribution. "The soul that sinneth, it alone shall die; the son is not responsible for the sins of the father, nor the father for the iniquity of the son; the righteousness of the righteous shall save him alone, and the wickedness of the wicked shall fall upon his head alone." In the place of the Suffering Nation we have now the Suffering Individual. His question is: Why do I suffer? and his answer, according to the prophet, must be: For my own sins, and for nobody's else, and for them I must suffer, and nobody else. God repays them that hate Him to their face—that is, in their own persons and during their lifetime.

The individual thus shapes his own destiny. His salvation or damnation is his own work. The divine

activity is reduced almost to a mechanical registry of human volitions and a miraculous adjustment of things to human conduct, in accordance with justice. But this miraculous intervention of God was not always forthcoming. The day of reckoning was slow in coming. The wicked owned the earth. Gold was their god, and wealth their stronghold. They stole and robbed and murdered; they removed landmarks and violently took away entire herds; they enslaved the fatherless, and took pledges of the widow; they took advantage of the hired laborer, who carried the rich man's sheaves of corn, himself famished; who trod his wine-presses, and suffered thirst himself; who for lack of raiment went about unclad in the cold, and for want of shelter embraced the rock, wet with the mountain showers. The offences of the rich remained unpunished; they were in league with the corrupt judges who accepted bribes to screen murderers. They lived in luxury and merriment; they sang and danced and played and cared nothing for God. "Who is the Almighty that we should serve him? and of what benefit is it if we pray to him? We want none of his ways." The welfare of the wicked was a sore puzzle to the righteous; their foot almost slipped—that is, they almost lost faith in God, questioning his omniscience and the value of a pious life. "What doth God know? can he judge through the thick darkness? The clouds are a covering to him, that he seeth not." If the righteous nevertheless clung to righteousness and God, they persuaded themselves that the happiness

of the wicked is not real ; their wealth is ill-gotten, and hastily acquired ; the rich man lives in constant dread of losing his wealth, frightened by the phantoms which a guilty conscience conjures up ; when he dies, he must leave his wealth behind him, it does not descend after him. The man of piety prefers his frugal meal, where there is peace and love, to sumptuous banquets full of strife and hatred ; and a good name is better than great riches. Joy is never lasting ; beneath it is the undertone of sadness, and the heart aches even in laughter. Thus the happiness of the wicked as seen through the glasses of the righteous loses much of its reality. A good conscience and fellowship with God are the only real goods, which the godly man alone possesses. "Whom have I to care for in heaven ? And possessing thee, I have pleasure in nothing upon earth. As for me, to be near to God is my happiness." This may be said to be the high-water mark of religious fervor, which finds its expression in Proverbs and Psalms, both productions of the Greek period.

But what about the sufferings of the righteous, those sudden reverses of fortune, those cases of extraordinary calamity ? The idea of the Suffering Righteous looms up, only to be rejected as self-contradictory. Sin leads to suffering ; and conversely, all suffering presupposes sin. Thus ran the orthodox doctrine. If one had been a scrupulously pious man all his life long, honored and respected by old and young, high and low, and was suddenly cast into misery, he was jeered at by the

multitude, and shunned by his former friends. The wicked who resented the attitude of isolation and aloofness which the saintly man at all times assumes towards the world, and which they interpret as arrogance, rejoiced: "Aha, aha, our eye has seen his misfortune! where is now his God?" The righteous were naturally perplexed; the fate of one of them affected all. Real sympathy was out of the question; for does not suffering point to sin? They constituted themselves defenders of the traditional doctrine and advocates of God Almighty. Suffering presupposes sin. This is a rule which admits of no exception. Seeming exceptions must be explained away. At first they approached the sufferer cautiously. They pointed to the general sinfulness of man. God alone is absolutely pure. The angels in heaven are not trusted; how much less frail, earthly, mortal man, born unto sin and suffering. They would counsel patience; or, in their language, strengthen the tottering knee. The wisdom of the fathers teaches that the righteous never perish. A little suffering serves a disciplinary, educational purpose. They would interpret it as a paternal reprimand. He who spares the rod spoils the child; a father's rebuke is dictated by love. Happy is the man whom God chastises. Spurn not the discipline of the Almighty. It is his wish that you become still more perfect in piety and saintliness. Search your soul more deeply. Do away with those little sins that slumber in your consciousness. Man's estimate of himself is misleading. God seeth into the deepest

recesses of the soul. Turn to Him ; pray to Him ; hope in Him ; trust Him. God is a righteous judge, a loving father. He must recognize real merit. He maketh sore, and bindeth up ; He woundeth, and His hands make whole. For though a righteous man fall seven times, he will rise again. It will all be well yet, here on earth. Your latter end will be greater than your beginning, your future more glorious than your past. Thus ran their admonitions. And if their friend was not quite ready to take matters as calmly as they, they were on hand with specific illustrations of the sufferers' guilt. As good dogmaticians they adjusted facts to suit their theory. "Is not thy wickedness great? neither is there any end to thine iniquities. For thou hast taken pledges of thy brother for naught, and stripped the naked of their clothing. Thou hast refused water to the thirsty, and thou hast withholden bread from the hungry. Thou hast sent widows away empty, and the arms of the fatherless have been broken." In other words, you are a criminal because you suffer. When then, as it occasionally happened, the sufferer was restored to his former condition, there was rejoicing in the tents of the righteous, and the wicked were clothed with shame. Then the cause of piety triumphed. But when the sufferer died in his miserable condition, then his "friends" pronounced him guilty, thanking Heaven that at last the hypocrite was unmasked. They had been deceived by him during his life, but now his guilt was revealed. For suffering presupposes sin. So have the fathers taught. So speaks tradition. So it is.

Under those conditions and from the point of view of that doctrine, a man could not die while in misery without being a sinner. It is in order to prove that a man may die a leper, and yet be an innocent man, that the Book of Job was written. It was not "graven in the rock with an iron style," but written with a reed pen on stray leaves of papyrus; some of these were lost in course of time, others became mutilated and barely legible; but withal it is fortunate that a true instinct led the Librarian of the Synagogue to place them beside the Law and the Prophets. The traditional doctrine is rejected as false. The rule that suffering presupposes sin does not always hold good. There are exceptions which disprove the rule. There is in the world innocent suffering. Job, for instance, is an innocent sufferer. We are told so right in the start. In the council of heaven God declares that there is none like His servant Job, loyal and devoted, fearing God and shunning evil. We know from a subsequent review of his own life, which the author has wisely inserted at the close of the hero's discourses, what a singularly pious and honored career his was. He was eyes to the blind and feet to the lame. His morsel was shared by the fatherless, and the fleece of his sheep warmed him who had no covering. His doors were opened wide to the wayfarer. He never despised the cause of a slave contending with him, "for did not He that made me make him?" Nor did he rejoice at the destruction of an enemy. Such was Job's piety. But Satan questions its motives;

Doth Job fear God for naught? He is permitted, for the sake of an experiment, first to rob the patriarch of his wealth and home and children, and in the second place to smite him personally with leprosy. Job thus suffers through no fault of his own; he suffers innocently. But the hero of this sacred drama knows nothing of that which was enacted in the heavenly session. He is altogether in the dark as to the cause of his suffering. Hence he asks: Why do I suffer? In the first outbreak of his grief, he prays for death: "O that God would grant my request, and that it would please him to crush me! Let him slay me: I have no hope!" forgetting that death in the present condition would mean a verdict of "Guilty." He spurns the cheap admonitions of his friends and their commonplace wisdom. He accuses them of unfriendly conduct; they are faithless like a deceitful brook. They lie to please God. But he would not tell an untruth. "I am innocent." Of course, God will remain in the right, and man will always be wrong. Man is wrong because he is at a disadvantage in proving his innocence. The problem is at once grasped in all its depth. The question is not of the Suffering Nation, nor of the Suffering Righteous, but of Suffering Humanity, Suffering Man. Man is always wrong, because his opponent is God, infinitely wise and all powerful, invisible, irresistible, irresponsible; who removes mountains, and shakes the earth out of her foundations; who darkens the sun, and seals up the stars; who withholds the waters that the brooks

dry up, and sends them out so that they flood the earth; who destroys kingdoms, and leads kings away captive; beneath whom the mythical allies of the monster Chaos stooped. The poet here betrays his acquaintance with the myth which told of a gigantic combat between Elohim and Tehom—the abyss mentioned in Genesis i—which preceded the creation of the world. With so formidable an opponent you cannot prove your case with subtle arguments and carefully selected words; before an opponent who is your sovereign, and on whom you are in every way dependent, you can only cringe in fear, fall on your knees, and plead mercy. To this attitude of feigned submission man is forced, while the divine rod is threatening him. “Were He my equal, I would speak fearlessly.” Job does speak fearlessly. “Therefore, I say, He indiscriminately destroys the godly and the ungodly.” If a scourge slay suddenly, He laughs at the pining away of the righteous. The cholera is not guided by considerations of morality or immorality in the choice of its victims. The lightning strikes the house of righteousness as well as the habitation of sin. The earth is a scene of injustice: “He has given it over into the hand of the wicked; he covereth the faces of the judges thereof; if it be not he, who then is it?” The innocent sufferer is thus fully conscious of his suffering. “As God liveth, who hath taken away my right, and the Almighty, who hath made my soul bitter; surely, as long as my life is yet whole in me, and the breath of God is in my nostrils, my

lips shall not speak an untruth, neither shall my tongue utter deceit. God forbid that I should say, My friends are right : till I die I will cling to my innocence, my heart within me"—or, as the Greek translation almost says, my conscience—"shall not suffer reproach." "O that I had the indictment which my adversary hath written! Surely, I would carry it upon my shoulder ; I would bind it unto me as a diadem. I would tell him all my steps by number : as a prince would I meet him." "Were he to test me, I would be found as pure as gold." "I am not so"—that is, guilty—"within me, within my consciousness. My conscience tells me that I am innocent." In his struggle with an unsympathetic external world, Job is thrown upon his own little world ; unable to obtain justification from his human friends and from God, he listens with concentrated attention to the voice within him, which says : Thou art right. Conscience is a man's opinion of his own moral character, it is a reaction against the opinions of others ; before its tribunal our innermost motives lie revealed ; its condemnation is unequivocal, authoritative ; from it also comes the approbation or recognition which others deny us ; it is our holy of holies wherein no stranger may set his foot ; weary of the world and its superficial estimates of our character, we find a safe asylum beside the altar of our conscience ; it is the most real expression of our individuality, of our humanity as individuals. "I am not so within me."

But is there no recognition outside me? Is

there no justice in the world? Is this world, cruel and indifferent to the moral life, not God's world? Or, is there no God? Is then not piety an illusion, and conscience a meaningless word? The problem of Suffering Man involves the question of the existence of God. "Is God among us, or not?" In the final act of our drama God appears in person. Of course, this establishes the existence of God beyond doubt. Job must confess that heretofore he knew of God only by hearsay; but now his own eyes saw him. What God has to say in answer to the question of His justice is not quite satisfactory. He overwhelms Job with a number of questions which go to show how little man knows about the mysteries of the world. He ironically bids Job take the reins of the government of the world into his hands, if he thinks that he can do it better than Providence. "Hast thou an arm like God? and canst thou thunder like him? Deck thyself now with excellency and dignity, and array thyself with honor and majesty. Put forth the overflowings of thy wrath, and look upon every one that is proud, and abase him. Tread down the wicked, and bury them in the dust together. Then will I also confess of thee that thine own right hand can save thee." But this solution of the problem is mechanical, and suitable only within the framework of a poem. As elsewhere, the poet's innermost thoughts are to be sought in the reflections of the hero of the play. Job's insistence on his right estranges him, indeed, from God; but it is this stubborn defense of his innocence that throws him back into

the arms of God. Prosperity is no measure of virtue, and suffering is no test of sin. "My shrunken and emaciated body, every wrinkle in my face is supposed to testify against my character; my leanness rises against me with its testimony of sin—but it is a lying witness." (The Hebrew word for "leanness" means also "falsehood.") "God only hideth His face. His recognition must come some time. For He knows the walk of my life; and He—if not my friends—is truthful." "Even now my witness is in heaven, and He who is aware (Vulgate: *conscious*) of my innocence on high." To the witness within us is joined the Witness on high. Our conscience is not alone with its testimony; it is confirmed by Him who seeth into the heart. From the God who reveals Himself in stern, hostile, cruel nature, he appeals to the God of truth and justice. From his human advocates who are but burdensome comforters he turns to his divine Friend. "Mine eye poureth forth tears unto God, that He would plead on behalf of man with God. Give now a pledge, vouch for me, with Thyself." But is Job not on the verge of death? What if he die before God's lamp is kindled anew in his tent? The problem centres about death, or about the Destiny of Man. Man, made of dust, must return unto dust. Immortality—this is the meaning of Genesis iii—is reserved by the gods for themselves. Death makes an end of pain and suffering; the weary are at rest; the servant is free from his master; the prisoners are at ease, they hear not the voice of the taskmaster. But it also

makes an end of prayer and devotion and of fellowship with God, which the saint prizes above all earthly goods. There is no piety in the grave: the dead praise not the Lord, neither any that go down into silence. Why should God have lavished so much care upon the creation of man, only to shatter his own work of art? Life is short; it passes by more swiftly than a post; it flies like a vulture as it swoops down upon the prey. Why should not this short span of time allotted to man upon earth be free from pain? "I am not to live forever: leave me then alone, for my days are but a breath." As smoke vanishes and disappears, so does he who descends to the grave never rise again. For there is hope for a tree: if it be cut off, it will still put forth new shoots; if its root grow old in the soil, and its stem die in the dust, at the scent of water it will blossom, and produce boughs like a new plant. But when a man dies, he is no more. As the ocean is drained in time, and mighty torrents dry up, so does a man lie down to his eternal rest: until the heavens are worn out with age, he will not awake, nor be aroused from his sleep. "Ah! if it were possible for man to come to life again, I would without murmuring bear the hardships of life, allow myself to be watched, and die as a suspected criminal, in the knowledge that the divine wrath would abate some day, and beyond the grave the desired recognition would come when God would lovingly remember His handiwork." The thought of meeting God, of seeing His face in a hereafter, is first put forth tentatively,

as a mere possibility, a pious wish, a dream, an illusion. The hope of man, as the belief in resurrection is characteristically called, cannot be realized. His real end is the shadowy existence in the nether world away from God. But the thought is resumed again. This time it is expressed more emphatically, more seriously, in bolder language. Job pathetically implores his friends: "Have pity upon me, have pity upon me, O my friends; for the hand of God hath touched me. Why do ye persecute me as God?" But his friends remain mute. There is no sympathy to be had from them. So he will carry the knowledge of his innocence to the grave. His conscience will die with him. There will be no vindication when once he is gone. There will be none to inscribe upon his tombstone the words: Here rests a pious man, although he died a leper. "So my blood will be innocently shed." It was the belief of the Semite that the blood of one who was innocently slain called for vengeance as long as it was left uncovered on the ground. Captive kings were slain in Arabia by bleeding them into a cup, and if one drop touched the ground, it was thought that their death would be revenged. Hence Job prays: "Oh, let not a drop of my blood be covered by the earth; but let its cry go on unchecked until it reaches some place where it will be heard; let it find an avenger somewhere." To avenge is in Hebrew properly to reclaim, redeem; and the avenger is properly the reclamer, redeemer. The same word is used for reclaiming, buying back, redeeming your own or

your kinsman's property. In a still higher flight of faith Job exclaims: "Surely I know that my avenger liveth, and upon my grave he will rise to testify, he who is even now my witness in heaven. And when this my skin will have been worn away, and my flesh destroyed, I shall see God, receive His justification, His recognition, His grace, I, myself, with mine own eye, in my own person. How are my reins consumed within me, how do I long for this vision!" The belief in resurrection, or the personal realization of God's love in a hereafter, is now enunciated as a subjective but firm conviction. "As for me, I know that my redeemer liveth." In this life God hides His face. Our conscience cries out: There must be something beyond this cheerless, joyless, loveless existence. God's real manifestation will come to us in a future life. Then, and then only, will be granted to Suffering Man joy, joy without the outlines of sadness, the joy which is not of this world. The corollary of the belief in God is that in the Destiny of Man. Hope is the daughter of Faith. Our Redeemer is the Living God who is the God of the living (Matthew xxii, 32). This is the central thought of the Book of Job.

THREE DISCOURSES ON JEWISH ETHICS

With Special Reference to the Decalogue,

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FIRST DISCOURSE

SOURCE AND CHARACTER OF JEWISH ETHICS

A.—*Source of Jewish Ethics.*—Ethics is the watchword of the age. It seems to unite, where religion separates, men. The creeds conflict with one another, and in many instances also with reason, our common inheritance, whereas on the principles of morality all races and sects agree. The practical conclusion, therefore, drawn by many, is to drop religion and teach morality pure and simple. On closer reflection, however, we find that there is no real uniformity or harmony in Ethics either. It is the view of life which dictates its Ethics. For the gaiety-loving Greek, life was nothing but a banquet inviting man to pleasure. Hence his Ethics is hedonistic in character, and it turns on the question of what is "the highest good," that is, how to make the best of life, the answer thereto being: "Either the individual, or the State, or finally human society should be used as a means of attaining the highest enjoyment." For the Hindoo, life is a burden

of woe, a valley of gloom, and man's only concern is how to escape it; accordingly, sympathy and compassion are the best modes of comfort, while self-effacement, in which all pain is overcome, is the highest possible attainment. Between the Ethics of Pessimism and that of Hedonism, lies Jewish Ethics, which renders life solemn with duty and responsibility. The State cannot enslave man, nor can the wheel of fortune crush him, if he be conscious of his divine purpose. Though there are many Greek elements in modern Ethics, and many Hindoo elements in Christian Ethics, it is in the main Judaism that fashioned the world's Ethics. Indeed, Jewish Ethics will be the main factor in moulding human society in the future.

Ethics is a Greek word (derived from *ethos*, customs, or *aethos*, fixed custom, conduct, and character); the Latin Morality, from *Mos*, and the German *Sittlichkeit*, from *Sitte*, being translations of the same. It denotes a system or science of conduct, and is a product of Greek philosophy. When faith in the old gods of Greece had been shaken, and the old pagan virtue declined, Socrates of Athens set the minds of his countrymen thinking about that which alone makes life worth living—human conduct, and the outcome of that stirring appeal was the Platonic idea of the beautiful and the good as a cosmic principle reflected in man. But it was left to Plato's pupil Aristotle to define Ethics, in contradistinction to Physics and Metaphysics, as the science of morality.

Now there are some thinkers who deny to us the right of speaking of Jewish Ethics altogether, since the Jews gave the world religion, but no philosophy, neither natural nor moral philosophy. But this is a question of terminology. Far more important is the question: "Did Greek philosophy, in defining or systematizing the rules of conduct, make humanity better?" No. The ethical systems offered by the schools could not save the ancient world from moral decline and ruin. The science of the good does not make us good. Ethics never replaces religion. The impelling force must come from within, from a higher Will and Power appealing to our emotions with the force of absolute authority. It was the genius of the Jew that gave humanity the true impulse of being good, the real substance of morality. The Bible furnished the world with the motive power, the eternal source, and the highest ideal of Ethics. Duty, responsibility, conscience—these ideas were altogether outside of the purview of the Greek or the Hindoo mind. "Thou shalt!" and "Thou shalt not!"—thus speaks the law of Ethics, and there is no law without the Lawgiver. There is no resonance to the words: Thou shalt! and Thou shalt not! without Him who, with the authority of the commander, says, "I am the Lord thy God!" Morality and religion are inseparable. This is the meaning of the first of the Ten Words, or of the whole of the Decalogue.

Jewish Ethics is based essentially upon the fundamental principle that life is full of moral pur-

pose. The world is not the work of mere chance, but has a Designer, a moral Ruler, and man, imbued with His spirit, has an object, a task to fulfil in this great plan of cosmos. Morality is conscious of purpose; it implies responsibility. Yet to whom are we responsible—responsible, not only for our actions, but also for our motives of action, for those intentions and purposes that make us moral beings? Not to society, which cannot read our thoughts, nor judge our motives, nor make us feel our responsibilities and duties, but to God alone, the living Power that permeates the world as the Source of Morality working for the highest ends and purposes. And here lies the fallacy of all agnostic reasoning, which says: "God cannot make morality; He cannot make badness divine; it is morality which lends God this authoritative power; hence morality is the supreme power to which even God must submit. Therefore have morality, and you need no God." The fact is, God is the very Power of Morality. He is not merely an Ideal of Justice and Purity, conceived of by the Jewish seers, lacking reality, not a mere "simile," a product of human fancy, existing only in the realm of imagination. He is the Power that speaks through conscience and reason to man as the great "I am"; the Mind that rules our mind, the Will that dictates our will, the Judge and Surveyor of our conduct, high above nature, which is unconscious, and above society, which exists only as an aggregate of individuals, yet enthroned as King and Father in every human soul.

For man is not, as Aristotle and his modern followers say, a moral being because he is the product of society, born with a certain altruistic feeling that makes him a little less selfish than the brute is, and extends the love the stork or the hen has for her young over a larger household, and over a longer time than the one generation. Man is not the result of certain biological, psychological, and social forces; he has a will of his own, he thinks and chooses of his own volition, he is free and able to determine his mode of conduct at every moment; he is the child of God. And this is the soul and essence of all morality, upon which Jewish Ethics lays all possible stress. The idea of God constitutes man's liberty of action and motive, his self-determination, upon which alone responsibility rests. It is neither reason and knowledge nor the emotions that make man free and strong. The will is the power that stands at the helm to direct action and to determine character. Yet this will of man must receive its dictates from a higher Will, from the supreme authority of an absolutely free Being, from God, the only Redeemer of man. Only as the free son of God can he turn joy and sorrow, pleasure and pain, life and death, into means of moral perfection. The ultimate source of all Ethics, then, is God—this is the truth conveyed by the first verse of the Decalogue.

B.—*Character of Jewish Ethics.*—And so the second of the Ten Words defines the *character of Jewish Ethics* to be the striving after *divine holiness*. The phrase the Bible employs for conscience is

"fear of God." It shields the heathen as well as Abraham against sin. But to the Jew God revealed Himself eminently as "the God of Holiness." And here let me emphasize a fact which is too often overlooked. It is the ethical conceptions of the Deity that produced the pure Monotheism of the Jew, not *vice versa*. We are too much inclined to see, in the Jewish doctrine of the absolute Unity of God, the result of philosophical thinking, and following the rationalistic bent of mind, we are at a loss to understand Revelation. It is a grievous mistake to believe that the human mind, however powerful, can invent or create a God for others to follow and to trust in. Professor Adler, speaking, not long ago, with profound admiration of the Jewish God of Righteousness and Holiness, felt called upon at the same time to declare that he could not accept the God of the Hebrews as his, simply because he could not accept the idea of Revelation. While believing in a moral government of the cosmos, he shrinks from believing in a God who lives and speaks and acts for man. Certain it is that without a divine revelation there could be no prophecy. It is the God seen who makes the seer; it is the God felt who makes the prophet. There are thus in the Jewish Revelation three elements blended, the analysis of which is the problem of psychology, rather than of reason. There is the personal element of inspiration. The person who sees the new truth is carried away by it to a degree of rapture and self-absorption far beyond that of poet or inventor, because he comes in touch with the

higher world of vision. There is, secondly, the universal element: the general principles of moral or spiritual truth, voiced by the leader or teacher, while appealing to the hearers, grow in power as they echo their feelings as well. But there is the third and most mysterious of all, the racial element, the instinct which creates the genius of art, of poetry, of law, and represents the highest manifestations of the spirit of a nation. Genius is always a revelation of a divine power working as a flash of inspiration, rather than by the slow process of thought. The genius of the Jew, combining the fiery passion of the Semite with an unique propensity towards universal truths turned the fire which burned so terribly in the cruel and violent orgies of the Moloch and Astarte worship into the purifying flame of a religion of holiness, and Jehovah became the consuming fire to purge the world of sin and wrong-doing, falsehood and impurity. Revelation thus means the coming in touch of man's soul with the World's Soul, the God of Righteousness. Religion everywhere is fear, awe, trembling; but, whereas the heathen religion is fear of fate, woe, and doom, the Jewish religion is turned into a fear of offending a holy God.

Originally intended to prohibit polytheism in the first and idolatry in the second verse, the Second Commandment accentuates the ethical character of the Deity. One expression stands out prominently: "The Lord is a jealous God." This may sound very man-like; it denotes, nevertheless, the high moral standard of the Old Testament Religion,

which allows of no compromise with wrong. Whatever the original character of the Sinai God, JHVH in pre-Mosaic time was fire, storm, and earthquake; all the forces of nature became His messengers to establish righteousness on earth; and though He is invested with human emotions and passions in the Bible, these are but attributes manifesting His moral nature. His anger is kindled only to make the world of man a kingdom of justice, truth, and holiness.

Jewish Ethics is character-building, stern, and manly, and, at the same time, tender and humane. It demands, above all, justice, punitive justice to "the third and fourth generations of those that hate Me." Sin works its own punishment in a threefold way—by way of heredity of influence, through example, and by inheritance of name and reputation which harms. Still the good predominates, working its blessed influence to the "thousandth generation of those that love Me;" for there are the recuperative powers of the individual, the regenerative powers of the race, ever active for the good. Thus Jewish Ethics takes a serious, but hopeful, view of life, regarding it as a battlefield on which men must win, because God is Leader. Evil is a necessity, because the good is the aim, the thing that should be. Sin and sorrow have educational purposes; they are the forces necessary for the victory, sources of moral strength, both for the individual and for society. "From darkness to light!" is the motto of Judaism. Judaism, in fact, is the only religion that makes

the moral uplifting of man, individually, socially, and historically, its aim and object. Christianity infused the pessimistic character of Hindoo Ethics into life. Denying man the crown of divinity, in order to place it solely upon the head of one man, it learned to distrust humanity's powers of recuperation, and, in despair of this world, became all "other-worldliness," preaching a love which disregards justice and all the claims of human society. The necessary reaction against this were socialism on the one hand and individualism on the other; the one flowering forth in Altruism, a system of Ethics noble in itself, but ignoring the claims of self, of the ego, of culture and character, of individual manhood; the other culminating in Nietzsche's "Uebermensch" (the Overman), that bold self-assertion of the upper class as master, which ignores contemptuously the lower ones as born to serve, and takes no regard of society at all. Both socialism and individualism are extremes; they represent a one-sided progress, each compared with Christian Ethics. Modern Ethics tends towards a return to the first principles of Jewish Ethics, the construction of society upon the foundations of justice, truth, and peace, a striving for character and manhood. Not optimism, which overlooks the hardships of life's struggle, nor pessimism, which leads to despondency and inaction, but, as George Eliot puts it, meliorism, the hope and the certainty of life's continual betterment, under the guidance of God's infinite goodness, is the key-note of true ethics.

SECOND DISCOURSE

TRUTH, RIGHTEOUSNESS, AND HOLINESS,

The Three Fundamental Principles of Jewish Ethics

We are all, consciously or unconsciously, influenced by our surroundings to become imitators. Professor Lazarus justly charges Maimonides with having in his ethical system simply copied Aristotle, and he might have charged Bahya and other Jewish moralists preceding Maimonides with having followed Arabic models; yet Lazarus himself, in his "Ethics of Judaism," shows himself, on every page, to be a close follower of Kant. It may be said, however, that Kant, in whose veins flowed Scotch blood and Quaker traditions, infused through his "categorical imperative" the vigor of Jewish Ethics into the theistic philosophy of his days, just as Spinoza superimposed Hasdai Crescas' principle of love upon the utilitarian Ethics of his time. Jewish Ethics, based upon the Old Testament, upon the Rabbinical literature, and, as Professor Lazarus has well shown, upon an unbroken tradition of all the centuries of Jewish history, rests upon three fundamental principles: (A) *Truth*—the word to be taken in the Hebrew sense אמת—truthfulness as related to אמונה, "firmness," faithfulness, loyalty; (B) *Righteousness*, צדק, justice in the broader sense, in which it includes צדקה, mercy, kindness, equity, and love, etc.; (C) *Holiness*, which signifies purity and perfection as the highest aim of life.

A.—*Truth*.—One of the brightest and healthiest

features of the character of Judaism is its love for, and its implicit faith in, truth. Christian theologians do not tire of telling us, and many men and women of the Jewish camp parrot the words of Paul, that "the greatest thing in the world is love." Judaism thinks otherwise. Love is the sweetest, but not the greatest thing in man's treasure house of the soul. Love without truth filled the world with hypocrisy, produced men who said one thing and meant another, and creeds which promised heaven as a reward for the surrender of truth, yet turned earth into a veritable hell. The greatest thing in the world, says Judaism, is truth. "It is the seal of God, the beginning, the middle, and the end of all things, אמת. For truth the greatest of men sacrificed their lives. It is the highest prize for which the ages toil; its pursuit is the vehicle of progress. Upon truth character is founded, nay, upon it rests the whole welfare, material, intellectual, and moral, of humanity. Man is made for truth, as the eye for light, yet its pursuit demands courage, manliness, for we live in a world that deceives us continually. The things that we see are not what they seem. It requires constant struggle and vigilance to arrive at the truth, and still more to abide by it under all conditions. If men lie, it is from cowardice. Fear makes them hide the truth.

For this reason, the oath is resorted to as a means of bringing out the truth concealed. Fear of the divine powers is called upon to counteract the fear of man. An appeal to the heavenly

tribunal of justice is to bring to light the full truth. Swearing thus implies faith in a God of faithfulness, "a God who changeth not." Upon this faith rests the power of the law, the safety of the individual, the peace of the nations. However; were truth itself always revered as divine, the oath would be unnecessary. Therefore the pious in Talmudical and New Testament times were taught: "Let thy yea be yea, and thy nay be nay." And the Third Commandment, forbidding perjury: "Thou shalt not utter the name of the Lord thy God unto falsehood," was interpreted by the masters thus: "Thou shalt not swear in vain," so as to make people refrain from all abuse and misuse of God's holy name.

But the first ethical principle inculcated thereby is that of truthfulness and loyalty to every promise made. Indeed, greater than faith is faithfulness, upon which all social and commercial relations of men depend. We are too often apt to forget that each business or profession is a trust, the sanctity of which is only formally now and then expressed in the oath administered. He who speaks or acts a lie violates this trust, and will not be left unpunished by the Guardian of Truth.

But loyalty to truth implies far more. Truth is God's holiest attribute. Without truth as its innermost essence, life is not worth living. Martyrdom in the cause of truth made life for the Jew serious and solemn. No bribing of God, no salvation of the soul by the surrender of truth, by hypocritical creed! Every seeker after truth comes near God,

including the heathen. The greatest authorities of the Jewish Synagogue were also the boldest searchers after truth, and interpreted the letter of the Law to suit the spirit of Truth. Read Koheleth and Job, and you find honest doubt encouraged in the Bible. There is, indeed, throughout Jewish literature, a profound reverence manifested and demanded for every truth, that of science as well as of faith, and search after truth is enjoined upon all men. It is regarded as the purest delight and loftiest aim of all minds, for it mirrors the divinity in all. As the colors of the rainbow reflect the same light of the sun, so does all truth mirror the one God in all. For Jew and Judaism, then, truth is the highest principle of progress. It expands, not resting until it has united all men.

B.—*Justice and Righteousness*.—These are the very soul and substance of Jewish Ethics. Matthew Arnold defined the God of Israel to be “the power that makes for righteousness.” Indeed, righteousness was the great message of all the prophets from Moses to Malachi. Abraham was sent forth “to teach his children and his house after him justice and righteousness,” and as the Law of Israel is the law of justice, so is the history of the Jew a continual battle for right. We are all apt to be misled, by that fascinating word “love,” to underrate the pre-eminence of justice. We cannot love all men alike. Love is almost always partial. It overlooks faults, condones wrong, and spoils character. No state, no human commonwealth, can be built upon love. Crime must be held at

bay, passion restrained, evil resisted; the criminal himself feels the need of offering atonement for his guilt. Love is sweet for the giver, but humiliating for the receiver. Justice is the only principle of social equality. It asserts the rights of all. "Justice is God," says the Bible, and insists on the vindication of every one's right. No judge has a right to decide a case in order to favor the poor, declares the Mosaic law, and still more emphatic is the Talmud in maintaining that, whether the concern is of great or of small importance, the right must be defended and fought for. Nor can any act of piety or charity ever cover the sin of unrighteousness. He who steals leather from the rich to provide shoes for the poor is, according to Jewish conception, not a saint, but a sinner. The first question addressed to the soul by heaven's Ruler on the Day of Judgment, according to the Rabbis, is not: "Didst thou have faith, or show love?" but "Didst thou deal righteously with thy fellow-men?" Oh, how stern and rigid are the Rabbinical statutes based upon the Eighth Commandment! Not theft and robbery alone, but every unjust dealing, every mode of taking advantage of another's defenseless position is condemned. Every dishonest dollar won by betting or gambling, by so-called corners and futures, is condemned in the Talmud as mammon of unrighteousness, a stain which no charity can wash away.

The Jewish principle of justice, moreover, includes love and mercy, while putting the same on a higher basis. It claims the surplus of the rich

for the poor, the help of the strong for the feeble, of the fortunate for the unfortunate, not as a mere gift of condescending charity or befriending sympathy, but as a command and a condition of a divine readjustment. The corners of your field, the tenth of your yearly produce, belong by divine right to the poor, for "the land is God's," and He made you His tenants, the stewards of your wealth, on condition that you give to the poor, His people, whatever is accorded to them by the law. He who fails to pay his tithe to the poor, defrauds God.

Surely, our present conditions, under which the rich grow ever richer, and the middle classes are gradually cast into poverty and ruin, require a higher and firmer principle to regulate social progress than philanthropy and love. The lower classes refuse to live on the crumbs that fall from the table of the upper ones. Justice is the cry of the age. Let each capitalist and employer look first to the well-being of the laborer in his employ, and we shall have fewer strikes and less insecurity in our commercial and industrial life. The world must be rebuilt on justice. There is no race that has fought and suffered for the cause of justice as did the Jewish. The great Austrian jurist, Rudolf von Ihering, declared that Shakespeare's Shylock was right, and the laws of Venice were wrong. Shylock had to fight for his right. This is the tragic destiny of the Jew, and his history will not end until he has established the triumph of right everywhere. We do not pretend to love our enemies, but insist upon our right. We are the

born champions of right against might, of justice against pretentious love.

C.—Holiness.—But the highest and loftiest of all principles of ethics, in fact its very essence, is holiness. There is no grander testimony to the religious genius of the Jew than is the attribute of holiness applied to God, in a spirit altogether contrasting with all other religions. All the gods of heathendom were steeped in sensuality and impurity, yet were called holy. The Jewish prophet called God holy as being too lofty, too sublime for sensuality or impurity. "His eyes are too pure to look with delight upon wrong." Holiness became the word for the highest spirituality, for the loftiest idealism. "Be holy, for the Lord your God is holy!" became the highest maxim and standard of Jewish morality; the whole of life, with its thinking and feeling, was henceforth to be lifted to that ideal of perfection. And this became at the same time the chief characteristic of Jewish ethics. The thought of a holy God should pervade the whole life of man, and hallow it. Accordingly, the Fourth Commandment, the Sabbath Law, enjoins not merely the observance of a day of rest, but the hallowing of labor and industry as well as of pleasure and recreation, of the body as well as of the soul's life, of the domestic as well as of the religious affairs. And so the Fifth and Seventh Commandments proclaim the sanctity of the home and the holiness of marriage. Marriage for the Jew is not a concession to the flesh, but man's highest obligation to the race. Only a married man could serve

as Israel's high priest, to perform the holy functions on the great Atonement Day. There is nothing so low in the life of man but that it should be permeated by the spirit of holiness; the table and the kitchen, the commonest needs of the flesh, should all be regulated by a law which testifies that a holy God rules in the affairs of men, and leaves nothing unhallowed. The Christian view regards him as a saint who renounces life, abstaining from the enjoyments of this world, which is of the Evil One, in order to live only for the other world. In contradistinction hereto Judaism wants this life, with all that it offers, to be elevated to the standard of holiness; and every enjoyment to be consecrated to God and man, and ennobled by purity of thought and purpose.

Still, that very principle of holiness, which, according to prophetic vision, will at the end of days extend over all things, so as to comprise even "the bells of the horses," created a special law of priestly seclusion for the Jew. In order to rescue the world from degrading and soul-polluting vice, from which not even a Socrates was free, and to lead it to purity and virtue, a race was required every member of which was to be drilled in soldier-like discipline for abstinence and self-control. Thus the Jews were chosen as "a kingdom of priests and a holy nation," to teach humanity by precept and example. The priestly character of the Jew safeguarded his home amidst the allurements of pagan vice. Israel's law of holiness lent man his higher virtue and woman her true dignity. And if to-day

we are threatened anew with being engulfed by pagan vice, the Jew must as of yore lead by the example of a holy life. Christian Ethics, with its gaze fixed upon another world, has failed to redeem the human race. Jewish Ethics, which rests on Truth, Justice, and Holiness, as the three pillars of life, and invites religion to help in the work of educating man for his moral perfection and the unfolding of the divine in him, will uplift and save the world.

THIRD DISCOURSE

THE BROTHERHOOD OF MAN

Besides truth, justice, and holiness, there is another central idea for which Judaism stands most eminently, and which also forms a great social principle—peace and unity between man and man, between the classes, the races, and the sects. Yet there is perhaps no point regarding which there prevails so thorough a misunderstanding of Jewish Ethics among non-Jews as this. Only the other day I received a letter from a Christian friend, who, desirous of paying me a compliment, writes to me: "You are almost a Christian in spirit." He certainly failed to see, to use the language of Lessing's "Nathan the Wise," that "what renders me a Christian to him, renders him a Jew to me." The fact is that the broad humanitarian character of Jewish Ethics is disputed only by those who know Judaism superficially. To begin with the Bible, what made the Old Testament the household book

of mankind, but the fact that it begins with man, and points to the union of men as the end of history? And while Abraham, the ancestor and prototype of the Jew, is represented as a lover of man, Job, an exemplar of true human greatness, is introduced as one not especially belonging to the Jewish kindred. It was in the name of humanity's God that the prophets preached righteousness to Jew and Gentile. "Thou hast been told, O Man, what is good, and what the Lord thy God requires of thee: to do justly, to love mercy, and to walk humbly with thy God." Except in a few historical references, the Decalogue appeals to the conscience of man and not to the Jew only. In fact, the Law of Sinai as the Jewish covenant is based, according to the ancient Rabbinical view, upon the Noahidic covenant with its "unwritten laws of humanity." When, therefore, Paul preached Christianity to the Gentiles, his fellow-apostles insisted that they should be enjoined to practice these Noahidic laws of humanity, so as to become "proselytes of the gate," in accordance with Jewish tradition. For all the laws of intolerance towards the non-Jews contained in the Mosaic Law were taken by the Rabbis to be directed only against such as failed to recognize and practice those laws of humanity. Whatever Christian theologians say to the contrary with reference to the Sermon on the Mount—a compilation of sayings made by the writer of the Gospel of Matthew without any historical foundation—it never occurred to the Jewish teachers that the command, "Love thy neighbor as thyself,"

applied only to the Jew. On the contrary, the Talmud expressly states that the basis of that law is the chapter of Genesis which declares that man was made in the image of God. And to avoid all misunderstanding the Law reiterates the command : " Love ye the stranger, for strangers ye have been in Egypt." Man as the image of God is to be honored and respected also in the slave, and the criminal is to be regarded as " thy brother " still.

Proudly, therefore, could Philo, the Jew of Alexandria, and Josephus challenge the Romans and Greeks to show them laws that could compare favorably, in tender human love and compassion, with those of Moses. And this spirit of broad-mindedness pervades all the ethical systems of the mediæval Jewish writers. They deemed it, on the contrary, a doubly grievous sin to discriminate in questions of morality between Jew and non-Jew. Love for all fellow-men is the principle inculcated by all the Rabbis, from Hillel of pre-Christian times down to the moralists living in the darkest age of Christian persecution. The law says not : Behold, these are the commandments which Israel, or the priests, the Levite, are to do, and live thereby, but man is to do them, and live thereby. This shows the simple, humanitarian character of Jewish Ethics. Thus spoke Rabbi Meïr of the second century.

In point of fact, long before the Stoics preached a cosmopolitan humanity, the Jews were cosmopolitan humanitarians. And this position they occupied all through the Middle Ages, standing

between Christian and Muslim. Nathan the Wise was not a mere invention of Lessing; he took his figure from mediæval literature and history. Whether as a scholar and a statesman, or as a merchant and a broker, or as a philosopher and a physician, the Jew, mediating between East and West, between Church and Mosque, pointed to a brotherhood of man that was not yet, but was sure to come. A defender of the Unity of God, he worked consciously or unconsciously for the unity of mankind, for the peace of the world, which his seers of yore foresaw in their Messianic visions. Yes, while nations and religions divide humanity, the Jew stands for a religion broader than sect and for a humanity wider than nation. This cosmopolitan mission of the Jew, against which the Zionist purposely shuts his eye, ever did and ever will render him the most potent factor of history, let Mommsen and others call him a "disturbing element"; we call him the suffering and the triumphant Messiah of the Nations.

SCHOOL OF PRACTICE

By CORINNE B. ARNOLD,
of Philadelphia, Pa.

PERHAPS no department of the Jewish Chautauqua Summer Assembly demonstrated so effectively the practicability of the Society's plans as did the School of Practice.

As its name indicates, it was the school wherein theory was put into practice, and an effort was made by this means to prove the usefulness of Chautauqua's educational theories.

The work of the school was designed primarily for teachers, and though it was a source of regret that there were not more teachers present in Atlantic City to profit by the instruction given, it is a matter of congratulation that so many non-professional persons became intensely interested in our work. The result of that interest was a firm belief in the Jewish Chautauqua methods.

"To learn by doing" is the best possible way of learning, and two methods were adopted for learning in this way. The one was a series of practical talks on problems relating to the management, organization, and disciplining of religious schools; the other was a series of practice lessons given as they would be in the school-room, thereby demonstrating the application of modern pedagogy to the teaching of ancient truths.

The first lecture was by Mr. Charles G. Trumbull, of Philadelphia, who gave a valuable talk on "The Ways of Working in a Sunday-School." He presented from his own varied experience the plans he had for ruling refractory pupils, for arousing and maintaining an interest in the Sunday-school, and the ways of inducing children to attend the school in summer. Mr. Trumbull's talk was full of practical suggestions, and the numerous queries propounded, when he had finished, showed how deeply interested the audience were in the subject he had discussed.

Too often, alas! do our beautiful temples utterly fail to do justice to the educational work of the children, by reason of the poorly constructed school-rooms. It was to arouse an interest in a subject of great importance that Mr. J. Cleveland Cady, a well known architect of New York City, was asked to talk on "Ideal Buildings for Religious Instruction." We can only hope that in the building of the synagogues of the future his plans will be observed and adopted. He cited the vast improvement in recent days in the construction of hospitals, to keep pace with the advance in scientific methods of treatment of the sick, and contrasted the woful lack of development in the structure of school buildings, to keep pace with the advance in scientific pedagogy. He offered many ideas whereby utility, beauty, and economy can be most successfully combined in the construction of the ideal Sunday-school building.

Miss Corinne B. Arnold gave a talk on "Prac-

tical School-Room Problems." She pointed out the grave danger of over-emphasizing the mere intellectual exercise of the religious school. The important thing is not memorizing texts or facts of history, but the acquisition, by the pupil, of right principles, high moral standards, and deep religious convictions. Herein the school can but supplement the home. She also spoke of the necessity of adequate preparation on the part of the teacher. Lack of discipline may not infrequently be traced to lack of scholarship. The vast difference between secular and religious schools was pointed out, and it was thought by the speaker to be most essential to have the relation of teacher to pupil in the religious school very different from that in the secular school—closer, more informal, more friendly and confidential. Teachers' meetings, text books, curriculum, and many other pertinent questions were dealt with by Miss Arnold, and the conclusion of her talk was followed by an informal discussion.

The "Union of Jewish Religious School Teachers" was the topic of another discussion led by Miss Arnold. Upon this occasion the formation of such a union was recommended for every city. It was shown that such unions might (and should) contrive means for sending one or more of the teachers to the "Summer Assembly" each year. Such unions could likewise discuss, and in many instances settle, local questions relative to the proper conduct of the Jewish religious schools.

The other department of this School of Practice, the "Illustrative Lessons," proved among the most attractive features of the Assembly.

Mr. Gerson B. Levi, of Philadelphia, conducted a beginners' class in Hebrew, and showed the interest and vitality that may be infused into the study of the Hebrew language. The children who composed the class were chosen at random, and were totally ignorant of the subject, but so pleasant was the lesson that many of them begged to be allowed to come again. The precept, "To learn by doing," found its direct application in this class, as each pupil was required to write the Hebrew characters, forming words and phrases whose meaning was at once imparted.

The Kindergarten class conducted by Miss Addie J. Rosenberg, of Cleveland, Ohio, was indeed a near approach to Pestalozzi's ideal. Fifteen or twenty children met daily in the open air, under the trees, and without effort, happily and reverently learned the beautiful Bible stories, and were led to find for themselves, in their own childish way, the great moral lessons. The class increased daily, and the "Sunshine Sabbath School," as it was called, was a joy and a help to the little ones, and an inspiration to the "children of a larger growth" who looked on, and who, we hope, carried with them, to scatter far and wide, the seeds of the Summer Assembly's good work. One of the happy features of this class was the activity imparted by songs and appropriate games. The Bible stories were made vivid by the illustrations (Perry Pictures) which were distributed. Each child formed its own little album as a souvenir.

We believe that we are not over-sanguine in

feeling that the earnest talks, given by people who know thoroughly and feel deeply their duties in this work, are bound to accomplish much good. The interest manifested in the talks and in the lessons was too sincere to be ephemeral. The Jewish Chautauqua Summer Assembly is no longer an experiment, but an institution. And no part of that institution excels in its interest or its usefulness the "School of Practice." Helpful to the Rabbi, the parents, the teacher, and the child, it will exert its beneficent influence in the home, the congregation, and the school-room. Therefore, let all who read or hear of these successes resolve that the next summer will, if possible, find them enrolled as participants in a work so elevating and necessary.

RESOLUTION IN REFERENCE TO JEWISH EDUCATION

The following resolution was adopted at the closing meeting of the Jewish Chautauqua Society, being the result of the deliberations at the various Conferences of Teachers held during the Assembly :

Resolved, That it is the sense of the Jewish Chautauqua Society that a unification of the interests of the various Jewish schools and educational institutions of the United States, in the manner stated below, is desirable :

1. That there shall be established, as part of the work of the Summer Assembly, in development of what has been heretofore done, a school for the instruction of those engaged in Jewish educational work.

2. That to properly arrange the work of the school, a faculty

shall be established, whereof the Chancellor of the Jewish Chautauqua shall be *ex-officio* Principal, the faculty to have full power to carry out the purposes of this clause, and to report to and be under the control of the Board of Trustees.

3. That the Boards of Directors, teachers, and those persons connected with or interested in Jewish educational institutions or work be, and they are hereby, urgently requested and cordially invited to assist in the furtherance of this project in such ways as :

(a) By attending the school during the summer. (b) By establishing in their respective communities scholarships to maintain a student, or students, preferably teachers, at the school, these scholarships to be awarded to students who shall pass the best examination in such Chautauqua work, or who shall possess such other qualifications, as the Board of Trustees or the School Faculty may require. (c) By the formation of local Boards of Jewish Education, which shall endeavor to promote the objects of this resolution in their respective communities. (d) By the holding of teachers' meetings and conferences in each school, and union meetings of the teachers of all the schools in the various communities.

4. That the Jewish Chautauqua Society, through its official organ, *The Menorah*, and such other ways as it may determine, shall supply literary material for the direction of Jewish educational work, particularly with reference to the meetings of teachers and religious school workers above mentioned.

CHAUTAUQUA SERMON

Preached at Atlantic City, N. J., שבת מצות ומסעי,

July 19, 1901,

BY RABBI JOSEPH STOLZ, D.D.,

of Isaiah Congregation, Chicago, Ill.

Text: II Kings IV, 38-42

THE Rabbis of old predicted that the day would come when the Roman theatres and circuses, where the masses were wont to congregate for pleasure, would be converted into places in which the Torah would be taught unto the multitudes (B. Meg. 6^a). In a measure, this is what the Chautauquans are endeavoring to accomplish. With splendid courage they are utilizing this seaside resort, where the multitudes gather from all parts of the country, in search of enjoyment, as an opportunity "to magnify the Torah and make it honorable" unto the many.

A part of this ambitious and audacious program is the Sabbath sermon; and may God guide and strengthen me to speak the word this morning which will confirm your loyalty to the religion of your fathers, and which will kindle within you the zeal, when you return to your respective homes, to cast in your lot with the people of Israel as eagerly as did the tribes of Reuben and Gad, who, though they might have been comfortable and prosperous by themselves on the east side of the Jordan, still

sought the privilege of sharing with their brethren the labors, the dangers, the sacrifices necessary for the realization of the whole nation's ideal.

As my text I have chosen one of the familiar stories of the Elisha-cycle: "There was a famine in the land, **הָרָעַב בָּאָרֶץ**, and the sons of the prophets were sitting before Elisha; and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage, for they knew them not, **כִּי לֹא יָדְעוּ**. And they poured out for the men to eat; and it came to pass, as they were eating of the pottage, that they cried out and said, O man of God, there is death in the pot, **מוֹת בַּסֵּר**, and they could not eat thereof. But he said, Then bring flour, **וְקָחוּ קֹמַח**, and he cast it into the pot, and he said, Pour out for the people that they may eat. And there was no harm in the pot."

Friends, whatever this narrative may have meant originally, let us this morning give it a spiritual interpretation.

Hunger is a craving for the necessities of life. It is the expression of a need that must some time be satisfied. If the stomach hungers, man must have food. If he cannot get nectar and ambrosia, he will be content with bread and water; and if he cannot have these, he will grasp eagerly after any other food. Something he must have to stifle the hunger-pangs. In Ladysmith, men ate vermin; in Pekin, horse-flesh; some Indians feed on clay. Hunger

is a tyrannical master. When the sons of the prophets had naught else to eat, they eagerly foraged the woods, and with avidity fetched home wild gourds. Likewise has the spirit its cravings, which must be satisfied. Its hunger for truth, justice, love, immortality, and God, must be appeased; and, if it cannot get one thing, it reaches out passionately for another; if it cannot get wholesome fruit, it gathers in wild gourds; if it cannot get satisfaction out of the old, it grasps for the new; if it fails to find nourishment here, it turns its famished eyes toward the hereafter. The hungry soul must also have its food; and if a real world is unable to meet the requirement, the human mind is driven to an ideal world. This is a psychological process, which runs its course the more certainly and irresistibly, the more overt the discrepancy between ethical wishes and their fulfilment in actual life. Because of staggering injustices here, because of the enormous differences in this world in the distribution of unmerited happiness and misery, the soul had to have a hereafter, where Eternal Justice righted all things. Because there is on earth a disparity of moral circumstances, the soul was obliged to have a heaven where allowances are made for the varied conditions into which we are born.

Moreover, nature hates a vacuum, and the soul cannot rest in unbelief. It is foolish to presume that skeptics are glad to reason God out of existence. Men do not long to disbelieve in immortality; nor are they eager to prove religion a myth.

They must believe something, and if they cannot get good doctrine, they feed on superstition; if they cannot pray to God, they make for themselves some sort of idol; if they cannot get meat, they pluck wild gourds.

Now, in our day, various causes have conspired to starve the spirit, to encourage doubt and discredit faith, to create, as it were, הרעב בארץ, a spiritual famine in Israel. First, let me mention the political and social emancipation of the Jew. Coming out of the Ghetto, the Jew had to make a social position for himself in the world at large. For a living, he was obliged to compete with others, who had had for centuries the advantage of him. With such avidity did he attend secular institutions of learning, and with such zest did he apply himself to business and the professions, that he not only aroused the jealousy of the anti-Semite, but also estranged himself from the spiritual life and interests of the synagogue.

Then let me remind you of the sudden transition from the ritualistic to the spiritualistic interpretation of our religion. For ages the Jew had been immersed in ceremonialism. In time, this ritualism forged chains about him, so cumbersome that when he left the Ghetto walls, he had to burst them asunder. It was a yoke he could not carry, and live. But the transition was often made without sufficient preparation. Men tore down before they were ready to build up. They had not been trained to carry the new standard; and to make matters still worse, the day of rest and spiritual

nurture conflicted with the struggle for existence, so that the Sabbath message to the spirit was neither heard nor heeded.

Nevertheless, under the spell of the mighty word "humanity," some who might have contributed spiritual power, found the boundaries of the word "Jew" too narrow.

The developments of the last quarter of a century have shown the hollowness of the word "humanity" when applied to the Jew, and have demonstrated that the Jew, because of his Judaism, stands in the front rank of all liberal movements. Yet, the misapprehension that Judaism is narrow has kept from our ranks many who might have added strength to our cause, or many who might have become a powerful leaven, if they had worked from within.

And lastly, the same forces that weakened the hold of the Church, have weakened the hold of the synagogues. The same influences that alienated the Christian from his church, alienated the Jew from his synagogue. We have the same environment, we read the same books and newspapers, we go to the same schools and colleges, we are swept along by the same tide of life, and justly or unjustly we have to share like spiritual perplexities. In Judaism there is no real conflict between knowledge and faith, *i. e.* between science and religion. None the less fearful havoc has been wrought with its ecclesiasticism, since the Copernican theory has proven that our world is not the centre of the universe, but a single planet moving

with many others around a central sun; since Newton discovered that the whole system of the universe is ruled by one great and all-pervasive law, and not by the isolated and capricious acts of divine intervention; since Darwin has maintained that the whole history of the living world is a history of a slow and continuous evolution from lower to higher forms. Although the Jew has never based a single doctrine upon a miracle, although he has never believed in a "fall of man," although he was removed as far as possible from that conception of human history and human nature which during eighteen centuries Christendom accepted as fundamental truth, nevertheless, the Jew, too, has had to suffer from the warfare of science with theology.

The Jew does not believe, and has not believed, in the verbal inspiration of the whole Bible; and yet the attacks of Bible criticism have weakened its authority also in the synagogue, although in reality this criticism but tends to enhance the value of that book as an expression of mankind's loftiest and most enduring religious thought and sentiment.

The Jews have no hard and fast creed formulated in one age for all ages to come, and yet the heresy trials of the past few decades have reacted also upon the synagogue, as if everywhere religion were stereotyped and unprogressive.

Now, what has been the natural consequence of these different influences? Spiritual alienation, a cutting off from the base of supplies, hunger, famine, a yearning for some kind of food, an eager fetching home of wild gourds.

One of these gourds is materialism. Losing his religion, man too often becomes a materialist. The highest idealism vanishing, no lower form seems able, even partially, to supply its place. Men simply give themselves up to the material world. With some this is a purely sordid gratification, the sensual enjoyment of prosperity; with others it is the satisfaction which comes from the opportunity of search and struggle, the hot competition of the business world. With others still it is the joy of investigation and physical research. The physical world means so much more to us to-day than ever before it meant to living men. Never has man possessed so many lands, or subdued so many seas, or known so well the secret of wealth; and never before have so many provinces been opened up to him in the invisible realms of matter.

The work is, indeed, fascinating, the reward tempting, the joy of success alluring. And yet, מות בסיר, "there is death in the pot." The soul of man cannot live upon the income of material wealth or the discoveries of science. Extend the world as you will; in this there is no lasting satisfaction for the human soul. Spiritual discontent is sure to follow, sometimes in youth, sometimes in old age, sometimes through sickness, sometimes through death, sometimes through the disenchantments which come with the realization of worldly ambitions. When a dear one is prostrated on the bed of illness, what is the charm of money? When the icy form of your beloved lies before you, shrouded in her coffin, of what avail is all your

business success and business reputation? Your fine house mocks you ; your luxury scorns you ; your pride rebukes you. You have trusted a broken reed ; you have leaned upon a weak crutch that cannot sustain you. You sought life, but you have found "death in the pot."

Likewise has materialistic philosophy left the heart hungry. There is much that rationalism can never explain, and that science can never interpret. There are mysteries that baffle human reason, and tears that defy analysis. There are times when criticism will not satisfy. The heart cares for positive belief. It must *know* there is a God. In the history of philosophy every period of rationalism has, therefore, been followed by a period of mysticism. After Maimonides came the Kabbala. And so in our day, how often has it been exemplified that where religion ceases to occupy the throne, superstition crowds in to fill the vacancy. Atheism is coupled with spiritualism. Men and women who maintain that they have outgrown the influence of church and synagogue are willing slaves to old conceits trimmed in new disguises. Those who have been spiritually starved by the negations of materialistic philosophy, eagerly stretch forth their hands for some other fruit, and bring home the wild gourds of superstition and mysticism, such as a belief in palmistry and astrology (as you may convince yourselves by reading the signs along the Board Walk) and a belief in supernatural connections between the physical and psychical worlds. Like children coming home from

the woods, exulting in their find of wild flowers, they rejoice that they have found telepathy, theosophy, spiritualism, metaphysical healing, mind cure, Dowieism, and Christian Science.

At first sight there may be something fascinating about healing broken bones by means of love and driving away pain by meditation; but taste the new food, and you will find *מוֹת בַּסִּיר*. Here is little more than the survival of some very old superstitions, a cunning play upon abnormal credulity, an immoral denial of the real existence of pain and misery, a reaction against the materialism of science and the assumed ignorance of agnosticism, an adroit use of psychological suggestions. I can understand how Christian Science came into being, and why it attracts so many followers, but I cannot quite comprehend how Jews can become members of a Christian Science Church. If it be only their credulity they wish to gratify, I will undertake to duplicate, from the tomes of the ancient Talmud, any of Mother Eddy's faith-cures, for history repeats itself. The first Christian century having been a fermenting period like ours, and men having sought satisfaction in mysticism then, as they do now, miraculous cures by prayer, faith, incantations, and touch are recorded of those days, much as men to-day profess to heal diseases without the aid of medicine. When men want to believe in miracles, miracles invariably occur. When they believe in witchcraft, witches are detected, and burnt. When they believe in faith-cure, the sick are healed by prayer: *Das Wunder ist des Glaubens liebste Kind*.

The same heart-hunger that urges men to go out and pick the gourds of superstition and mysticism, also impels them to pluck another species of gourd: Ritualism. Such is the reawakened preference for a High Churchism, which cares little for the doctrine, but is much attracted by the music, the pageantry, the pictorial beauty of ritualistic services, an emotionalism which exercises a soothing influence over the imagination, and is an anodyne for half-suppressed doubt. This shows itself in the tendency to build gorgeous temples with or without money and with or without worshippers. It is revealed in the desire to overload public worship with elaborate musical numbers, rendered by high-priced operatic singers, to revel in processions and recessions, which tend to crowd out the sermon and minimize the importance of the living word. The sensual appeal to the mystic supplants the stirring appeal to duty and the earnest hour of instruction. The result is not more zealous action and a better life, but a false sentimentality and a vapid spirituality, manifest in an unnatural craving to sit brooding alone in a big, dim temple, which ought to be the bright and cheerful **בית הכנסת**, gathering-place of the many.

There is certainly no objection to enriching the service along traditional lines, if the object be to awaken a stronger Jewish consciousness and to arouse a genuine sentiment for a better life; if the purpose be to make men feel that the Spirit of God is strong enough to take up the contest with the world and overcome evil. But if it be intended as

an opiate and not as a stimulus ; if it blossom in idle meditation, and bear no fruit, and have no perceptible influence upon the improvement of affairs and men ; if it result in fleeing timidly from the world into the chamber of devotion, and not in the conviction that God's sanctuary is everywhere where good is to be done, and men of God are to be found, then מות בסיר, "death is in the pot."

Another species of the same gourd is the Romanticism of men like Mr. Zangwill, who would revive in our day the life and symbols of the Ghetto.

Now, we all admire the virtues of the Ghetto. We are all proud of the self-restraint and self-denial, the backbone and courage, the self-effacement and martyrdom, the charity, sympathy, and solidarity of those who dwell in the *Judengassen*. We all rejoice in the intellectual men, the virtuous women, and reverential children, the strong family attachments, the piety, the fear of God, that spread the veil of poetry about the inner life of the home, however distressing and desperate the conditions outside the gates. We all delight in the old-time devotion to learning, attachment to the synagogue, loyalty to the Sabbath and the holidays, joy in the possession of a sacred heritage, pride in the consciousness of a mission, willingness to suffer poverty, pain, humiliation, death, rather than prove traitor to a principle.

Proudly we rejoice in the spiritual power of this our distinguished ancestry ; and yet, though it has become fashionable to idealize the Ghetto, and quite a fad to decorate the home with Ghetto uten-

sils, we must not forget that מות בסיר, "there is death in the pot." For the Ghetto meant much more to the Jew than solitary confinement and painful hardships. *Das eben ist der Fluch der bösen That, dass sie fortwährend Böses muss erzeugen.* "Evil begets evil," עבירה גררה עבירה. The narrow streets, the dingy houses, the crowded rooms, the sordid occupations, and the general isolation, crippled the body, bent the back, hollowed the chest, stunted the æsthetic sense, cramped the heart, and perverted the mind. Men grew fonder of mental ingenuity, Scholastic casuistry, or pilpulism, than of the truth. They became slaves of tradition, and were bound hand and foot by the seventeen thousand laws of the *Shulchan Aruch*. Worst of all, the constant crowding to the wall, the hounding from place to place, the oppressive taxes, the unjust and inhumane discriminations, made it excessively hard to earn an honest livelihood and live without cunning subterfuges. These conditions created a disdain for the גוי, invented the horrible epithet שקץ, and aroused the desire to be left alone, and have nothing to do with the world at large.

The alarming reports about the voluntary Ghettos in our metropolitan cities demonstrate that מות בסיר, "there is death in the pot." Isolation magnifies our mistakes and shortcomings, and intensifies our hatreds and prejudices, while contact with the world makes us broader-chested, broader-hearted, and broader-minded.

Israel had to get out of his narrow confines into

a larger country, he had to mingle with a strange people, before the great unknown Prophet of the Exile could proclaim God as the universal God, whose throne was the heavens, and whose footstool was the earth. Jonah had to go to Nineveh, the capital of a world-empire, before he learned that the God of the Hebrews was also the God of the Assyrians. The Jew had to meet the Greek in Alexandria, ere the great idea dawned upon him to translate his Bible into a foreign tongue, and make of it a world-possession. It was Rabbi Joshua ben Hananjah, after his journey to the imperial city of Rome, who declared that "the pious of all nations of the world would inherit future bliss." It was Maimonides, coming in close touch with both Christians and Mohammedans, who acknowledged the providential mission of the daughter religions. Nor could Mendelssohn have written his "Jerusalem," had he not left the Jewish quarters of Dessau, and come into contact with Lessing and the other great minds of Berlin. Moreover, it was not when the Jew was shut up in his Ghetto, and spoke his jargon, but when he came out of the dark and cramped *Judengasse*, attended the universities, read world-literature, and studied world-politics, that once more he apprehended his own faith in its true character as a world-religion, and with the prophets again aspired to make it a world-possession.

We would not rebuild the Ghetto, we want rather to destroy the Ghetto-walls and the Ghetto-spirit. Nor, in our hunger, should we hanker after the other gourd, Re-nationalism.

Indeed, we appreciate the *Judennoth* that has called Zionism into being. Our eyes fill with tears, when we read of the pitiful conditions of our brethren in other lands, and our hearts bleed when we hear of their harrowing distress in Half-Asia's Inferno. Intensely we realize the depth of their misery, and with shame and humiliation we note that in all lands statesmen are deaf to their piteous cries, and slam the door in the face of their heart-rending appeals for justice. As a matter of course, therefore, we applaud the good intentions of the Zionists, who would somewhere establish a happy, peaceful home for our wretched coreligionists. We admire their enthusiasm, their idealism, their hopefulness, their anxiety to do something. We rejoice that at sight of the flag of Zion many a brilliant son who had long been disloyal to the cause of Israel now glows with love for his people, their language, literature, and history, and is aflame with enthusiasm for the future glory of Abraham's descendants, and yet, מוֹת בַּסֵּיר, "there is death in the pot."

Zionism is unwise and impracticable according to the well-nigh unanimous testimony of sober-minded thinkers, and the calm investigations of the level-headed men who have made a thorough study of the actual conditions and possibilities of Palestine, and who realize the political, industrial, and social difficulties that stand in the way of the successful issue of the contemplated movement. Aside from this all-important phase of the question, Zionism defies history's great lesson, that west-

ward is the course of civilization. It is pessimistic. It assumes that anti-Semitism is immortal, and that the modern nationalistic craze will never exhaust itself, that our civilized nations will make no progress in justice, tolerance, brotherly love, and freedom. It is unreligious. It deals with the Jew totally apart from his Judaism. It would bring the orthodox back to Palestine, and yet not provide for the rebuilding of the Temple and the restoration of sacrifice. It is reactionary. It recedes from the universalistic interpretation of our past history and our future destiny. It denies that "when the Temple was destroyed, the Messiah was born." It disputes that "Israel is scattered among the nations to win them over to his truths." It defies Providence, and would have us again lead an isolated, unfruitful existence, away from the teeming centres of culture and activity. Verily, מות בסיר, "there is death in the pot."

But if we are not to re-nationalize, shall we reach out after the gourd, De-nationalization? Shall we intermarry with non-Jews, affiliate with secular societies, and give up our individuality?

Indeed, we esteem the valuable services rendered by the liberal societies in such great tasks as combating the error of other-worldliness, destroying the bulwarks of bibliolatry, crumbling the walls of dogmatics, protesting against the supererogation of too intimate and complete a knowledge of God, His ways, and His thoughts. We value the importance of their coöperation in establishing the new, I ought truly to say the old, prophetic em-

phasis on life rather than creed and ceremony, and yet, מות בסיר, "there is death in the pot."

For the Jew to abandon Judaism at a time when millions of his brethren are in the direst distress, and his forefathers are resting under a cloud of slanderous misrepresentation and wicked defamation, would mean that he is without imagination, sympathy, compassion, or reverence. To snap asunder the Jewish bond would destroy the consciousness of a special mission and reduce to an absurdity the centuried suffering for principle. The loss of Judaism would be a loss to rational theism, and would deprive humanity of the sane interpretation of the universe, an inspiring *Welt- and Lebens-Anschauung*. Ethical culture is philosophically weaker than theism, and practically less capable of satisfying the inherent wants of the human soul. "Fine words butter no parsnips," and in hours of sorrow and days of trouble such phrases as "humanity," "moral life," "higher ideals," afford little consolation and less comfort. If there is "a tendency in things that makes for righteousness," if there is a moral government of the universe, if there is a possibility of the highest good being realized, must we not, according to Kant, postulate the existence of God? And is not the religious belief in an overruling Providence, the conviction that the world must coöperate with the children of God, and aid them to fulfil their vocation, the indispensable support of ethical activity? Is not the consciousness that man receives from God all he has, and that this has been given him

to be exercised and used in the service of man, the source of ethical strength and activity? And have the practical questions of life ever been more grandly, more purely, more ethically apprehended than by the "God-intoxicated" prophets of Israel?

Why, then, should the Jew deny his own forefathers the hard-earned distinction they deserve for their meritorious contribution to ethical monotheism, and why give to others the credit which rightfully belongs to them? Why should he ungratefully thrust aside the thousand-year-old traditions for something uncertain, untried, and unstable, and wantonly waste symbols which speak to him a language no new accents can imitate? Why should he despise his racial and spiritual relationship to great ancestors, and miss in his life the ethical inspirations of his history? Indeed, מות בסיר, denationalization can never satisfy the hunger of our spirit.

What, then, will appease the spiritual famine of our age? The good old-fashioned flour of which we make bread, the staff of life, קמח. In the traditional interpretation, flour is taken figuratively for the Torah, *i. e.* the old truths which every Sabbath brings to us anew, the old faiths which sustained Israel in times of trouble, which steeled the hearts of our martyrs, which wove the veil of poetry about the everyday life of our fathers, which prompted beautiful deeds and inspired noble characters.

Many, indeed, impatient of the old truths, have been craving for something new; but when you

are really hungry, you long for bread and not for dainty dishes; and when you are tired of new-fangled salads and desserts, you yearn for the bread on which you have been fed since infancy. I am confident I am not mistaken, when I declare that to-day there exists a growing desire to accept the old קַמָּה, to come again under the sway of the old intellectual and moral beliefs. This is not a retrograde movement. It is not a call to rest. It is the appeal of the intellect for spiritual affirmations, the yearning of the heart for a synthesis of faith. A long period has been given over to criticism, discussion, and denial, and now there is a general demand for the old, tried, and proven truths. There was ample justification for those controversies and doubts; but now men have gotten beyond the stage of analysis, and they feel the need of a working hypothesis of life, a consolation in calamity, a supposition under which life is not a melancholy anticlimax, a sanction of moral obligation, a gratification of instincts and longings which are planted in the deepest recesses of human nature.

The modern Jew has likewise passed the analytic stage. He does not any longer care to examine the old rites and ceremonies under a microscope, nor does he any longer consider the binding authority of the rabbinical codes a vital issue. But he does long for some symbols that will do for him and his children what symbols did for his forefathers; and he does crave to know that God is the Moral Power in the Universe that makes for righteousness; that man is the child of God; that

through a moral life, he worships his Maker most acceptably, becomes godlike, and wins for himself immortality; that all men form one brotherhood, and that it is his special mission to promote God's Kingdom on earth.

That old קמה, the blessed Sabbath nourishment, that has come down through the ages will, I am confident, also assuage our spiritual hunger of to-day; but it must be cast into the pot with the fresh gourds, it must appear in a modern dressing. What is a characteristic of the Jew? Ever desirous of preserving the old, he is ever anxious to garb it in the new. In the twentieth century, the Jew is a German in Germany, an Englishman in England, and an American in America, even as he was a Greek in Alexandria, and a Moor in Toledo. Everywhere he has been influenced by the thought and habits of the people among whom he lived; and yet everywhere and at all times he has remained distinctively a Jew. He kept the old flour, and made it palatable with the new gourds. Maimonides preserved the time-honored, traditional truths of his ancestors, but he clad them in the language of the Arab and in the philosophical rubrics of Aristotle. Professor Lazarus has handed down to us the ethics of our fathers, but he vested it in the metaphysics of Kant and in the Gothic alphabet.

That is the distinction of the Prophet. He is one who knows how to say the right thing at the right time, who knows how to mix the old and the new; to place in a new form, before the eyes of a generation, and to bring near to its heart, as guid-

ing-stars of human endeavor, the old eternal ideas and ideals. The "sons of the prophets" did not understand this, *כי לע ידעו*, and they almost famished; Elisha understood the secret, and he saved them from death.

Now, what is the chief trouble with us Jews to-day? We "do not know." We are hungry, and, like the sons of the prophets, do not know how to satisfy our hunger; and, in our avidity, we gather the wild gourds, and are unmindful of the existence of the old flour.

Let us not wrong the temper of our age. We want to believe. What proportion of men wish to reason God out of His world? How many are longing to disbelieve in immortality? How many of those who break the Sabbath wish to abolish it? How many would prefer to have Judaism proven a myth rather than a historic fact? Few, indeed, are their number. We would all hail with joy another *Moreh Nebuchim*, a "Guide for the Perplexed," which would vindicate unto ourselves our religious faith. We crave for a positive faith, but we do not know, and therefore we chase after every fad, and take up every new-fangled notion, and confound Judaism with all sorts of things that are un-Jewish.

What, then, should be our first and foremost concern? To know how to bring the old truths to the new times. And that is the mission of the Jewish Chautauqua. It comes to us in the days of our spiritual hunger, and feeds us with the old flour and the new gourds, so that "there shall be no

harm in the pot." It proclaims the necessity of Jewish knowledge and a danger of the ignorance of Jewish history and literature. It furnishes wholesome food to those who would learn, and warns those who would not learn of the impending danger and distress. And even if but few heed its trumpet-calls, it is none the less, yea, all the more, our duty to give this timely movement our moral and financial support ; it is all the more our obligation to uphold the hands of our beloved, enthusiastic, self-effacing, consecrated Chancellor, so that, ere it be too late altogether, Israel learn that the worst that can befall us is, if it be true that **ישראל לא ידע עמי לא התבונן**, "Israel knoweth not, my people have no understanding." Though the larger communities may perchance not need the Chautauqua, like the tribes of Reuben and Gad they still must lend their willing coöperation, that all the more effectively the call be heard and heeded in every town and hamlet of the land: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat."

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